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The College Record

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THE GOSHEN COLLEGE RECORD
OCTOBER NINETEEN TWENTY-FIVE

ADDRESS

Charles Fricke

YOU WILL NEVER BE —

Criticised unless you do something.

The world admires the man who can do things, the man who can crystallize thought into action. If you can speak, speak! If you can write, write! If you can act, ACT NOW! If things don't come your way, step out for them. Roosevelt said, "I put myself in the way of things and they happened." That's it. Put yourself in the way of things and do something. Don't say, "We will try," but DO! The story is told about General Taylor, who became famous during the Mexican war. The victory was in the balance, and a certain battery was turning the scale against the Republic. General Taylor called the cavalry commander and said, "Take that battery!" The officer answered, "We will try, sir." "I don't want you to try, sir; I want you to take it," snarled the general. "We will take it or die," replied the young officer. "I don't want you to die," bellowed the general. "I want you to take that battery." We don't want any martyrs and experimenters in this society, but men who can do things, men who can put their thoughts across.

Bankrupt if you save the little coins.

Time is money. Money is character. Character is destiny. Money should therefore be carefully considered. A recent exchange remarks: "One of General Robert E. Lee's distinguishing traits of character was his extraordinary care in money matters. While generous to a fault, in business transactions he was scrupulously exact. While President of the Washington and Lee University he was often heard to say to the young men who came there from all parts of the South: "Do not waste your money; it cost somebody hard labor, and is sacred." Remember, fellows, that it is costing our fathers and mothers hard toil and sacrifice in order that we might attend school. Let's save our money. I don't mean that we ought to be "stingy", however. Some say, "Get all you can and can all you get." Ever bear in mind, friends, "that the world has been enriched more through the poverty of its saints than by the wealth of its millionaires". And the money that you get, be sure that you get it honestly. An old merchant gathered his sons around his death-bed and divided the results of long years of labor. "It is little enough, my boys," were almost his last words, "but there isn't a DIRTY DOLLAR in the whole of it."

Cultured without character.

Unless we have sound, rock-bottom characters, all the polishing and decorating of cultural training will be of no avail. My plea is for genuine, strong, Christian character. A character that is above suspicion, as that of Caesar's wife. A character such that if someone speaks evil of you, it will rebound with no effect. Character such as possessed by the well-to-do Harvard student, who was shaving one morning in one of the dormitories, when a wanton woman of the street slipped into his room through the door which he had left ajar. She shut the door and with her back against it, said to him, "Give me fifty dollars instantly or I will scream for help." He looked around at her and said. "Yell away"—and went on with his shaving. He knew that his own life was clean. He had lived as a man of integrity and he felt that his statement would be taken anywhere against hers, because it was worth a hundred cents on the dollar. She knew it too, and so she sneaked out like a whipped cur. He might have

been in for endless trouble if he had given her the money. Such a character, similar to Joseph's, is what I plead for.

Laughed at if you never stand for anything.

We want men with big, stiff backbones. Men who stand by their guns. Men who are willing to stand alone. Men, like old Athanasius, who stood firm against the jeers of others. His enemies came to him and said, "Why, Athanasius, the whole world is against thee." He turned around and simply said, "Then I am against the world." Someone wrote this poem in his honor.

"Yes, I do honor thee for those brave words,
Against the heretic so boldly hurled;
'Though no one else believe, I'll hold my faith,
I, Athanasius, against the world.

"Thy faith is mine, but that is not my theme;
'Tis thine example I would preach to all;
Whatever each believes and counts for true,
Of things in heaven or earth, or great or small.

"If he believes it, let him stand, and say,
Although in scorn a thousand lips are curled,
'Though no one else believe, I hold my faith,
Like Athanasius, against the World."

Victorious, if you never start anything.

This summarizes the first thought. We all crave victory. We want to be victorious in all that we do. But victory will never be ours, if we never start anything. Let us do something! Let us start something. Let us MOVE FORWARD! Let us move on, never retreating, with the same boldness and courage as that little drummer boy in Napoleon's army in the story told by J. E. Conant.

History tells us how Napoleon planned his masterly campaign to defeat the Austrians at Marengo.

On the 20th of May he was on the heights of St. Bernard. On the 14th of June, after working awful havoc among his foes, and having sent Desaix forward on the right, he advanced to consummate his plan of campaign.

But Desaix was hindered by the suddenly swelling waters of the River Po, and Napoleon was compelled to stand on the field of battle and see his old guard giving way.

Just as the day was lost, Desaix came sweepiny across the field at the head of his forces. He had with him a little drummer boy he had picked up on the streets of Paris.

As the column halted, Napoleon shouted to the boy, "Beat a retreat." But the boy never stirred.

Again Napoleon shouted, "Gamin, beat a retreat!"

The boy stepped forward, and grasping his drum sticks a little tighter, he said, "Sire, I don't know how. Desaix never taught me that. But I can beat a charge. Oh, I can beat a CHARGE that would make the DEAD fall into line. I beat that charge once at Mount Tabor; I beat it at the Bridge of Lodi, and I beat it at the battle of the Pyramids. Shall I beat it here?"

Napoleon turned to Desaix, and said, "We are beaten; what shall we do?"

Desaix said, "Beat them! There is time enough yet to win a victory. The charge! The old charge of Lodi and the Pyramids!"

And a moment later, following the gleaming sword of Desaix and the furious roll of the boy's drum, his forces swept down on the hosts of Austria, drove the first line back upon the second, and the second upon the third, and though many of them died, the line never faltered. And when the smoke of battle cleared away, the boy could still be seen in front of the line, beating his furious charge.

Oh, let us move on with the charge! Never retreating, never faltering, never failing! ON, ON to Victory. Let us hurl aloft our banner, proclaiming our ideals, producing results, and moving on in a triumphant and victorious strife.

Three Days At Syracuse

Alta Maud Malloch

In the last Chapter of the Acts, the writer tells us that Paul landed at Syracuse and tarried there three days. Since visiting that ancient city a year ago last August, I have wished that Luke had told us more about Paul's sojourn there. We can well imagine that he spent his time down near the harbor and close by the old heathen temples whose remains were so intersting to me. One of these with its broken columns gave us some idea of the temple upon which Paul's eyes must have rested while he thought of the spiritual needs of that great city, which, 800 years before his day had been founded by Greeks from Corinth. But could his great faith, I wonder, foresee the marvelous transformation which was to take place in the temple of Minerva a short distance away? In it we could see the tall pillars which had then surrounded the ancient shrine; but today they stand embedded in the outer wall of a cathedral before whose doors stand great statues of Peter and Paul.

Mental images of other men in the past history of Syracuse come to teachers of Latin or of History. Among these we see Verres, the notorious example of a Roman grafter whom Cicero so bitterly denounced, and Cicero himself who, as questor, governed Sicily wisely and honestly. He was delighted with the city of Syracuse and wrote about it in glowing terms a hundred years before Paul saw it.

Let us go back to the year 212 B. C. and meet a famous citizen of Syracuse whose statue we passed as we took a short walk from our hotel over to the Fountain of Arethusa. Eager as we were to see this pool, celebrated by a great English poet as well as by the pens of Latin writers, we were forced to stop and consider the works of the great mathematician and inventor. There he stands looking out over the inhabited part of the city of today to the great tract of barren land which extends from the lofty hill-top several miles away down to the very edge of the present city. In the fixed and far away look in the eyes of the statue there is, it seems, a vision of Marcellus and his Roman forces which are soon to invade the city in spite of his clever inventions and slay him in his home while wholly absorbed in solving a problem. Although some historians would place the powerful glass with which he set on fire the Roman ships, in the same list of curiosities with George Washington's hatchet, the sculptor has seen fit to make it the most prominent object possible, as Archimedes stands holding it ready at a moment's notice to focus it upon the fleet.

On the next day we rode in a most uncomfortable little cart out through the devastated portion of the city to the great fortifications up on the citadel. There we studied the means of defense, so many details of which remain, and were interested in finding the very hooks in the old stone stables where horses were tied so long ago. On the way out, we had been impressed by the realization of the great area once covered by the city. We could easily believe the record that it had a circumference of twenty-two miles. We had ridden several miles through a region where grass and weeds seemed to have grown weary in trying to cover the ruins. Yet the courses of the wonderful system of city water works could be traced along the side of the road over which we passed. In addition to the old stone troughs were, at intervals some wells which reminded us of those we saw in Ostia and Pompeii. But when we were wandering through the deserted streets of these cities, we saw all about us houses whose walls were standing, some of them even extending into the second story, while in Syracuse we saw several square miles where the ground is literally covered with stones. This causes the tourist a sympathetic feeling for the desolation which he is unable to describe since it recalls the suffering and death of the

people whose homes were leveled to the ground by the cruel invaders of long ago. If you wish to learn the meaning of a siege, go to the old cities of Sicily and read their terrible sermons in stone.

While standing on the citadel among its gray walls which are still there giving us an idea of the strength of a walled city, and looking over the wide sweep of territory it commands, we feel ourselves drifting back two hundred years before the day of Archimedes and the Romans. We were back in the year 413 B. C. watching an army of Greeks, the remnant of that ill-fated expedition led over from Athens by Alcibiades but later betrayed by this brilliant young leader. Cut off from escape by way of the sea, these Athenians were trying to cross the island to their friends in Segesta, one of the most interesting sites that we visited later. But they were trapped some where between the citadel where we were standing and the seashore off in the distance. Of the 40,000 which started only 7,000 remained to become slaves and prisoners in one of the stone quarries down by the harbor. Something of the horror and the anxiety of the pursued came over us as we tried to trace the route over which they fled. And all the more so because the night before at sunset we had looked down into the stone quarry where some of them lingered many long months until death came to relieve their suffering.

In going to visit this great pit, we had crossed the wide waters of the harbor to the more distant shore of the mainland, for we were staying in a hotel on the island of Ortygia, an important part of the city even in earlier days, as Manhattan is of New York, and, like the latter, separated on one side by a very narrow channel of water. The boat ride in the twilight gave us the opportunity for studying the shore line of Syracuse from a distance. After landing we walked a few blocks, meeting a herd of goats as they were being driven through the streets, for over there the milkman can dispense with milk carts since he drives his herd from door to door. Then we came to the brink of the stone quarry. The quarries of Syracuse are from 80 to 120 feet deep. This one, with its shrubs and vines reminded me of the sunken gardens we sometimes see on some rich estates, only on a much grander scale. But while the poor Athenians were there, there were only the bare walls to make the glaring heat of the noonday sun more unbearable. We found it hard to realize how the Syracusans could have stood where we did and taunt the poor wretches below. Some of the latter, however, who could repeat the words of dramas, were drawn up and set free. When I studied my ancient history lesson in high school I never dreamed that I should ever be privileged to stand on the historic ground and have the setting of the tragic story of the Sicilian Expedition spread out before my eyes. Over 2300 years have passed since that disasterous ending of what promised to be a great victory for Athens. Had it ended otherwise it would have been the people of Syracuse whom we should have pitied.

Out in a different section of the old part of the city is another stone quarry. It too, has its pathetic story to tell, for, in the roof of one of the caves on one side we saw the Ear of Dionysius, a gallery 70 feet high which connects with a passage about 200 feet long. Through this the Tyrant listened to complaints and secrets of his political prisoners as they talked in whispers far down below him.

Not far away we were shown a stone altar 600 feet long, upon which hundreds of animals had been slain in heathen days. Near it a Roman amphitheater dating back at least 2000 years, failed to arouse our interest because it seemed too modern when in the neighborhood of a much older Greek ruin. The latter was one of the famous theaters. Of its 60 tiers of stone seats, 48 are still to be found. Some of these even have the names of their owners carved upon them.

Before leaving Syracuse, we enjoyed a second boat ride. This time we were rowed some distance up the Anapus, beautiful stream, narrow and deep, whose banks were lined with stalks of papyrus 10 feet high. This plant had

been brought over from Egypt by the Saracens, one of the 15 nations which in the past 3000 years held sway for a time in Sicily .

While bringing out of the past the men and events of long ago, we had been working our memories over-time. Was it strange that, urged on by the picturesque landscape, the deep blue of the sea, the wonderful tints on the hills, and Aetna the majestic volcano with its column of smoke, they began to bring to our astonished gaze the marvelous events of an even earlier time? Over these very hills Pluto carried off Proserpine, rushing with her to far-distant Aetna. Had we ascended the Anapus to its source, we should have seen an eye-witness to that event, turned by way of punishment into the deep blue pool or fountain. This was only one of many myths which did not seem quite so improbable when we allowed ourselves to dream under Sicilian skies.

Our visit in Syracuse ended all too soon. As we left the second day after our arrival, we could like Paul, say that we had tarried there three days.

Milton and Eighteenth Century Science

Delmar Hershberger

It is always instructive to note a poet's relation to the age in which he lives. In Milton's works we see reflected his relation to current politics, to the religious world in which he lived, and to his physical environment. His fierce independence of spirit, his love for classical learning, and his Puritan theology are clearly revealed in Paradise Lost. Less clearly is shown his attitude towards current scientific views. It is my purpose in this paper to discuss this phase of the question.

A first question which arises is this: How accurate does Milton attempt to be when he introduces celestial distances? Thus, according to Milton, Satan and his host fell for nine days. Before 1592 Galileo had enunciated the laws of falling bodies and these laws were commonly accepted by scientists. Moreover, Kepler had published the Rudolphine tables in 1627. These tables—the result of extended research—were in general use by navigators and gave fairly accurate values for planetary and astral distances. However, it was not known that the value for the acceleration of gravity on earth applies to the earth alone and not to the universe as a whole. But with the scientific knowledge at his command, Milton could have gauged Satan's fall by known physical and astronomical data. Yet in the nine days to which Milton limits Satan's fall, the latter would scarcely have fallen from one limit of the solar system to the other, while he would have fallen only one third the distance from one limit to the other as the solar system is known today. The north star is 12,800 times as far distant from us as the distance which Satan fell and this star is comparatively near the earth. In Book III when Satan seeks the earth he flies up and up for an enormous distance before reaching the roof of hell. Thence he spies as a mere kernel the entire astral universe surrounded by a vast chaos. Later when he alights on the sun, Uriel points out to him the moon as a fair star opposite the earth. Yet Milton could have known as we know today that the moon would be microscopic in size as viewed from the sun, and that it would be so close to the earth that the two could scarcely be distinguished. These points, unimportant in themselves, illustrate Milton's attitude towards available scientific knowledge.

Again, we find Milton using parts of the Ptolemaic system of astronomy rather than the new Copernican system. According to the former system, as taught in Milton's age, the earth is the fixed center of the universe. About the earth are two revolving crystalline spheres. Imbedded in these spheres are

the sun, the moon, or one of the planets as the case may be. The tenth sphere has the stars imbedded on its inner surface and it also serves to protect the universe from Chaos. However, we may note that this is not the original system of Ptolemy who had an ingenious system of cycles and epicycles. But, in 1543, Copernicus published his famous work while soon after, Kepler and Galileo firmly established in men's minds the truth of the new system. Moreover Milton had the highest regard for Galileo. He met the latter during his visit to Italy in 1638 and refers to him twice in Paradise Lost, once by name. At this time Galileo had just been released from his first imprisonment for holding Copernican views while another Italian scientist, Bruin had been burned at the stake in 1594 for the same reason.

The thought suggests itself: Did Milton use the Ptolemaic system for the same reason that Galileo later lied on his knees before the Cardinals or did he do so in order that his poem might become more popularly acceptable? The first question can be dismissed in a moment. Milton lived in England, not in Italy, and was a fierce opponent of Romanism. No fear of the Inquisition could have changed Milton's purpose. So on this question, Milton did not cater to the popular taste but deliberately chose a select audience as is shown by the opening lines of "Comus."

The concern at this point is not with such questions as "ever burning sulphur unconsumed," or "no light, but rather darkness visible" or "flames, but from these flames no light." Nor do we ask: "How can an angel slide down a sunbeam to the earth?" We do not expect terrestial laws to hold in these cases. We must also remember that few men have been so thoroughly educated as Milton. He knew classical lore from beginning to end. Beyond a doubt he had access—if he wished it—to the works of Galileo, of Copernicus, and of Kepler. So we may well ask: What attitude did Milton take towards available scientific knowledge and why? Is it possible that so thorough a scholar as he should unknowingly introduce false ideas on science into his works?

These questions are answered when we remember that Milton is a poet and not a scientist. True, some literary men are accurate in their references to science. But in no way does Milton's use of worn-out scientific ideas detract from the value of his work. He used the Ptolemaic system because it could be more readily visualized. Milton gives us an unparalled sense of spaciousness in spite of the fact that Satan fell for only nine days. Milton lived with and felt for the ancients and cared little for scientific progress. We are inclined to wonder whether he is not voicing his own disinclination to think scientifically when, in Book VIII, he causes the angel to minimize the value of a knowledge of celestial motions. Milton's one interest in life was his great poem and not current scientific opinions.

OUR LECTURE COURSE

Arrangements have been made for a lecture course at the College this year. There will be five numbers with speakers and dates as follows:

October 26. _____ J. Smith Damron
"The Potter and the Clay".
November 16 __ Edward Amherst Ott
One of "The Art of Living" lectures.
November 30 ____ Wherahiko Rawei
"Uncle Sam's Samoan Islanders"
December 8 _____ Sidney Landon
Character Studies and Speaking Likenesses of Great Literary Men.
March 9 _____ Everett Kemp
Popular Entertainer.

The lecture course committee consists of Gladys Loucks, Elizabeth Graber, Dora Schantz, Albert Hershberger, Homer Hershberger and Perry Yoder.

DEBATING

The schedule for interclass debates has been arranged and preliminary tryouts are in progress. Class teams will be chosen and subjects for debate selected within the next few days. The Junior-Senior debate will be held December 4; the Sophomore-Freshman, December 18.

RELIGIOUS

CHRISTIAN WORKERS BAND

The Christian Workers Band has been meeting regularly on Saturday evenings. The purpose of this organization is:—to provide an opportunity for study of the various needs in the field and the needs of the worker; to foster a strong missionary spirit in the lives of every member; and to bring the challenge of missions as a life work before every Christian student in school. In our meetings thus far we have considered our purpose for this year; the place of faith in Christian work; and, the opportunities of service open to us as students of Goshen College. The subject, "Every Christian a Missionary" brought us face to face with the possibilities of living and working for Christ every day, especially in personal work with those about us.

DEVOTIONAL

Our regular Thursday afternoon devotional meetings have been well attended and a good interest manifested. In our first meeting for the year the subject, "First Things First," was discussed and strong emphasis placed on the importance of placing Christ first in our life and our personal daily devotion. The subject, "The Bible in Life and Experience", brought out the following points:— the Bible produces conviction of sin, proclaims the way of salvation, purifies the life, produces faith and assurance and is the pathway to comfort. The study of "Self-Mastery" impressed us with the thought, first, that we need a stronger power controlling our lives, than what we possess of ourselves in order that we may be able to master ourselves, and, second, "He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city." The subject of Prayer was also studied. God through the Holy Spirit tells us what to pray for, and in turn he has power to answer and does answer prayer. Paul is an example of a man who prayed "the effectual fervent prayer" to which we attribute a large part of his success. "I thank my God upon every remembrance of you, always in every prayer of mine making request with joy (Phil. 1:3,4.)

PRAYER MEETINGS

An important feature in the religious life of our college is the men's weekly prayer meeting in which subjects of vital interest to the young men are discussed. Among the most interesting were "What Can We Do in Strengthening the Spiritual Life of Goshen College," and "The Other Man on the Campus". The latter emphasized that we need to exemplify this Christian life in ourselves and our responsibility to help the man in need, both spiritually and materially.

The girls are holding prayer meetings in the dormitory every day when there are no other religious meetings held. These little seasons of communion with God are coming to be a source of inspiration to those who are earnestly seeking light and development. They are especially planned to fill the place of the family altar. On Wednesday evenings the regular weekly prayer meetings are held.

BIBLE STUDY

The Tuesday evening Bible study classes have been organized as follows:— Academy girls, — "How to Succeed in the Christian Life," Verna Graber and Verna Gingerich, leaders. Freshman girls — "Prayer, Principles and Examples," Lena Smucker, leader. Sophomore girls, — "Studies for Personal Workers?" Esther Brunk, leader. Upperclass girls, "Enlisting for Christ and the Church", Dean Oyer, leader.

Academy boys,— "Studies in Bible Doctrines," Melvin Gingerich, leader.

Freshman boys, — "Studies in Practical Christian Living," Irvin Burkhart.

Sophomores and Juniors — "Enlist

ing for Christ and the Church," Professors Hershberger and Umble, respectively.

Students are urged to use the lessons for weekly Bible Study as an aid in their private daily devotion. It is the aim of those in charge of the religious meetings of the school to make Christ and His cause first,—to lift Him up, so that our relations with Him will be a vital force for good in our lives.

We were glad to have the brethren D. A. Yoder of Elkhart, Ind., and A. L. Buzzard of Washington, Ill., with us recently to conduct our chapel service. We appreciate their visits.

On Sept. 17, the students were favored with a sermon, "The Abundant Life", by Bro. C. F. Derstine. "I am come that they might have life, and that they might have it more abundantly." The genuine Christian enjoys a full, rich, and long life on earth because he obeys God's laws for his natural and spiritual life. The truly abundant life is the eternal life which begins here and fills the present with joy and peace and also promises that the unending future be bliss.

The student body received real inspiration from the sermon given on Sept. 30, by Bro. T. K. Hershey. As this may be the last time he will speak to us we feel more impressed with his message, which was on these Scriptures, "Stand Still," "Lift up your eyes, and look," "Go forward."

MYSELF

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by
Always to look myself straight in the eye.
I don't want to stand, with the setting sun,
And hate myself for things I've done.

I can never hide myself from me—
I see what others may never see—
I know what others may never know—
I never can fool myself, and so,
Whatever happens I want to be,
Self-respecting and conscience-free.

—Edgar A. Guest

OUR LITERARY SOCIETIES

OUR LITERARY SOCIETIES

Sisterly Advice _____ Gladys Loucks

The first thing you must do is learn to take advice. This is not always easy to do, as it is more pleasant to give than to take.

Taking for granted you have decided to take what I shall give,—Never say can't, no loyal student ever will. You are going to face seemingly insurmountable barriers during the next eight months but no achieving soul will dare to clog himself with a cowardly "can't."

Be the best of whatever you are. We all have high ideals that reach above the humdrum of ordinary life. Success is not being and doing as some one else—it is being and doing the best that is in you. Don't waste life by dreaming or fretting about what you would like to be. Make the most of what you are. Do the nearest thing well, do the trivial thing well and prove your metal. Be the best you can.

Serve on the program when asked to. Don't wait till the last moment to prepare. Do the best. You will never be a loyal member of any literary unless you do your best.

THE PHILOMATHEAN AND CICERONIAN

Our first meeting was held Sept. 21. We organized our societies for the first semester. The college freshmen who were in our societies last year met with us to help us organize.

Our officers elected are:

President _____ Henry Bohn
V. President _____ Bertha Shantz
Secretary _____ Vesta Johns
Philomathean Treas. _Elizabeth Graber
Ciceronian Treas. _Homer Hershberger
Critic _____ Harold Chambers

We were indeed sorry to lose so many of our old members of last year, but with our new members we are sure a profitable year will be spent.

VESPERIAN

Inaugural Address _____ Ruth Yoder

AIMS OF VESPERIAN LITERARY SOCIETY FOR THIS YEAR

We should in literary work as well as in class work, have a definite aim for the year. Our literary hour should not be regarded merely as a time filler but should be made one of the most profitable meetings of all for every member.

First, individuality and self expression should be developed. It is the deveopment of this that we want to strive for in our literary work. Development must be brought about by persistence and hard work. No one ever climbed to the top at one leap. Every member should feel responsible for the success of the society and be willing to put forth her best efforts.

We should aim to furnish wholesome, educative, and entertaining programs. Though the society is a literary and not a social group we should have some social aims. We should foster a social spirit among the members of the society and no less toward other societies.

We also want to grow in numbers. Care should be taken that a spirit of wholesome rivalry between other societies shall not be displaced by any bitter emulation.

What we need is the best efforts of all members to make the society the best that it can be made and remember that "the largest room in the world is always the room for improvement."

AVON

The beginning of another year found nine old Avons in school to start activities for this semester. We Avons gave a program on the evening of Sept. 21, and invited all the new college girls. And on the following Monday our sister society, the Vesperians, gave an interesting program to the new girls.

Our program consisted of the following numbers:

Our Literary Ideals -- Esther Brunk
Music—arranged by ---- Beulah Smith
Reading ---------- Ruth Brunk
Past History of the Avon Society -------- Mrs. A. E. Kreider
1924-'25 History ------ Arlene Eigsti
Original Story ---------- Lulu Smith
Conversational Trio ---- Nellie Miller
Wilma Welty
Irene Zook
Why Join a Literary Society ---------- Dora Shantz

Our number of members has increased considerably and we are looking forward to a good year of literary work.

ADELPHIAN

Seven old Adelphians returned for this school year bringing with them the genuine Adelphian spirit. As a result of our zeal in promoting society ideals and in solicitations for new members fifteen new men were added to the society, making a total of twenty-two members.

The officers for the first semester are:

Clifford Martin ---------- President
Merrill Ivens ---------- Secretary
Perry Yoder ---------- Treasurer
Ellis Zook ---------- Critic

Our new members are enthusiastic in carrying on the good work, and are keenly interested in doing their part on the programs. Prospects reveal a valuable year of literary work before us. We aim to avoid society exclusiveness, working for the benefit of our college as well as for ourselves. With high aspirations we enter the year's task.

AURORA

The Aurora Society looks forward to a prosperous year. The officers for the first semester are:

Pres. -------- Wm. Swartzendruber
Sec. ---------- Delmar Hershberger
Treasurer ---------- Ezra J. Camp
Critic ---------- Melvin Gingerich
Usher ---------- John Habecker
Chief Solicitor ---- Albert Hershberger

The first program given on Sept. 21 was well attended as most of the new students first visited the Aurora Society. This program consisted of the following numbers:

Inaugral Address — Wm. Swartzendruber.
Music — Aurora Quartette.
Impromptu — How to Make the Most of the Literary Activities of Goshen College — Waldo T. Stalter.
Address — "The Purpose of a College Education." — Melvin Gingerich.
Impromptu — Albert Hershberger.
Music — Aurora Quartette.

Instead of meeting at 4:10, on October 5, the Society met at 7:00. Eleven new members were admitted into the sociiety, thus making a total membership of twenty-one. One of the interesting features of this program was the cherry-pie a la mode. Besides, several of the Aurora traditions were revealed to the new members.

The society congratulates itself in that all of last year's Academy Seniors who are entering college this year joined the Auroras without any solicitation. With the new members, the prospect for the coming year is very promising.

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EDITORIAL

You are here facing the mirror of the soul and the spirit of Goshen College. We want to make it possible for you, dear reader, to experience some of the things which we experience, to think some of the thoughts which we think, to be inspired by some of the ideals which inspire us. We want to place before you means by which you can judge for yourself the standards and progress of thought and action of the group of human souls which constitute the real life of Goshen College. We sincerely hope that the monthly journey of the College Record will bring to you a message of helpfulness and enlightenment; a message that will make you the better for receiving it, and us the better for giving it. We appreciate the noble motives of the Mennonite Church in supporting Goshen College. Knowing that she is endeavoring to do the best possible for her young people—those who are responsible for her future message to the world—we in turn wish to make use of this privilege of Christian education, and promote among us right standards of thinking and living. We want you to have a means of getting a glimpse of the working out of these standards in our thought and life. For this reason we are anxious that you search the pages of each issue of the College Record. We hope that this publication may fulfill its mission in the cause of Christian education in the Mennonite Church and would be pleased to have every alumnus, every parent of students now enrolled, and every one concerned about Goshen College, be a regular reader. We will be grateful for your support. W.

GIVING OUR BEST

Success in any pursuit in life depends very much upon the attitude we take toward that work. If we give sparingly of our energies, our progress will be slow and discouraging. We may experience mediocre attainment by contributing greater effort. But we shall find the real, satisfying joy of honorable achieve-

ment only as we give our best to our purpose in life.

In college there are many activities which claim our support, all of which may be legitimate and necessary. We should avail ourselves of any means to a well balanced development. Yet there ought to be in every life a singleness of aim that will always be given pre-eminence. We choose, individually, what cause is most worthy of our adoption; our ardor in advancing that cause will depend upon our faith in it.

As Christians in a Christian College we should make the cause of Christ our supreme interest in life. Throughout our few years of training other interests will be subordinated according to their relative values. We will give the best of our heart, soul, strength and mind to the service of Christ. Our constant ideal will be, "Culture for Service."

G.

PROMOTING THE TRUTH

This broad land is dotted with institutions of learning. Man has accumulated a vast store of knowledge and ideas. The course of human action is impelled, directed, controlled by the influence of this knowledge and these ideas. Our colleges and universities, the dispensers and interpreters of human thought, bring together a selected portion of the world's knowledge and representatives of the world's humanity. They make the former accessible to the latter for the building of character and preparation for usefulness. They send forth men who have been drinking at the fountain of wisdom. These possessors of knowledge are to serve as stimulants to right living among their fellowmen. They are supposed to possess the truth, and to enable it to function in the lives of others.

Truth is one of the most powerful forces in the world. It can be the guide of our lives, the source of our education. He who would possess excellency of character must be a lover of truth; he must diligently seek it, and courageously defend it. Colleges are to be garrisons of truth, reservoirs where the collected truth of the ages can be obtained by those who are willing to toil for it. That is the business of educational institutions, to promote the truth among men. For it is the truth that makes us free. Ignorance chains men to the earth and prohibits fulness of life.

But truth has always had merciless opposition. Though being man's greatest source of blessing, for it proceeds from the Source of all Wisdom, yet being man's judge, it has been despised and temporarily trampled under foot. In spite of centuries of diligent study to ascertain what among man's thinking and speculation is truth and what is error; in spite of the noble efforts of honest scholars, error has not been eradicated from man's thinking nor truth placed upon the throne of his heart. The light of truth has been sending an unmistakable ray of hope through all generations, and yet millions have failed and are still failing to see it; and that not always as a fault of their own.

Some of our educational institutions with their stately buildings fail to promote the complete and the highest truth. Some which were founded by Christian leaders are repudiating the truth. Many intelligent youths are misled by the failure of colleges to distinguish clearly between truth and error, by their failure to battle for the unadulterated truth and to pull down the strongholds of error. But we are thankful for the Christian college that promotes the truth, that wars against wrong, that stands for the defense of the fountain of living truth, the Bible and its Christ. It has an unsinkable foundation. Such is the foundation upon which Goshen College rests, the foundation of Christianity. Such is her business; to promote the truth.

W.

WHO'S WHO ON THE FACULTY

Sanford C. Yoder, besides being President of Goshen College, is secretary of the Mennonite Board of Missions and Charities. His many duties in the Church and in the College administration leave him no time for teaching.

The position of dean is held by Noah Oyer, formerly dean of Hesston College. He is head of the Bible Department.

Samuel W. Witmer in addition to being our efficient instructor in the Biological Sciences, is also registrar.

Harold S. Bender is our librarian and very able Professor of Biblical Languages and Church History.

Mathematics and Astronomy is under the headship of our oldest instructor, Daniel A. Lehman. He has been at Goshen many years and is principal of the Academy.

John S. Umble, who has been a former teacher, returned as head of the English Department.

Abraham E. Weaver, for twelve years county superintendent of education of Elkhart County, trains teachers in the Department of Education.

Our German Professor, Ernst H. Correll, came to us last year and teaches German and Social Sciences. He has specialized in Europe in the study of Mennonite History.

The Latin and French classes are in charge of Alta Maud Malloch, who has had many years experience in these subjects.

Guy F. Hershberger, who received the Master's degree last summer, teaches in the History Department.

The class work in music is in charge of Professor Frank F. Blough, a music teacher of much experience. He is teaching music in the Middlebury schools in addition to his work here.

John T. Slabaugh is instructor in art. He also teaches in the academy department. He has been engaged in public school work for many years.

Silas Hertzler, Professor of Psychology and Philosophy, is doing graduate work at Yale. Professor Rynold Barrett Hohn is taking his place and also teaches in the Educational Department.

The Physical Sciences are taught by Professor Glenn R. Miller who received the M. S. degree last year. He is also director of athletics.

Professor John D. Brunk is in charge of the chorus work and voice training in the Music Department. He has had wide experience in the music work of the church.

Mary Pearl Klopfenstein, who received her master's degree last summer, teaches English and Speech in the English Department.

Home Economics is taught by Mable Metzler, a former graduate of Goshen College.

Elizabeth Horsch (Mrs.) Bender teaches Latin and German in the Department of Foreign Languages.

AUTUMN

Elizabeth Gish

There's a glory in the autumn
With its fairy-colored leaves;
And the gorgeous tints of splendor,
In the pictures nature weaves.

There's a richness in the autumn
In the harvest's ripened field,
And the mellow fruits of summer
Hanging low their tempting yield.

There's a sadness in the autumn
When the song-birds take their flight;
And the pretty flowers grow sleepy,
For their rest through winter's night.

There's a promise in the autumn
That should comfort every pain;
After bitter storms are over,
Summer will return again.

PUMPS AND SPRINGS

By the side of a busy thoroughfare stood an iron pump. The sun was mercilessly flinging its heated rays down upon the hot, dusty earth. Many travelers were toiling steadily onward toward the little Australian village a few miles beyond, for this was market day. Many were going on foot driving live stock, others were riding in wagons drawn by mules and a number were riding bicycles.

The iron pump was standing on a patch of green sod beneath the compact branches of a wild cherry tree, presenting a very inviting appearance to the wayworn travelers. Many a poor sweat and dust covered farmer unconsciously quickened his pace as he approached this alluring place, for within his heart arose hopes of quenching his intense thirst. The well was deep, and the stately pump appeared able to supply the needs of all who wanted to drink. Many a man began to pump but no water came. He continued to pump but only a small supply of rusty liquid trickled out as if with great unwillingness. None left that enticing spot without the sting of disappointment and despair. None walked away with the smile of satisfaction on his face, or words of gratitude on his lips. One old man with an air of disgust said "Such an abominable fool of a thing!" Others gave vent to their feelings with curses.

Why didn't these simple-hearted people leave pronouncing a benediction on the pump? Why were they disappointed? The pump did not give them what they most needed. The well was deep, the pump had a good appearance but something was lacking somewhere.

Directly opposite from this village was another dusty road on which scores of people were traveling to the same village on this same day. These travelers were also hot, tired and thirsty. There was no attractive pump under an inviting shade tree along this road. There was, however, a large gray rock jutting out at the corner of a dilapidated rail fence. Rising up immediately on the other side of the fence was a steep hill. Here at the foot of the hill, half hidden by the rock, was a spring of clear sparkling water greeting the sun with laughter as it gushed from the depths of the cold earth. Here many stopped and quenched their thirst. None were deprived of the sweet, satisfying water which was freely and abundantly bestowed. No one had to make any special effort to get it or even to ask for it. All that was necessary was to receive it as a gift. The travelers left with beaming faces, and with joy and gratitude rising from sincere hearts.

Why did they not pronounce a curse upon this spring of sparkling water? Why were they satisfied? Because they were abundantly supplied with that which they most needed.

A traveler was passing through the busy thoroughfare of life. The toils and heat of the day were showing themselves on his weather-beaten countenance. He often became tired, thirsty, and hungry. There was none along the dusty highway to minister to his needs. He longed for a bit of sympathy and fellowship, for a cup of cold water and a morsel of bread. There were many rich men along the highway whose dwellings gave appearance of wealth, but he left each one in disappointment. None were willing to give of their plenty, to bestow upon a poor pilgrim a few meager gifts. Occasionally one gave but grudgingly and unwillingly.

The traveler was journeying along another highway. Weary and worn by the pathway he also felt the great need of sympathy and fellowship, of bread and water. He was given what he desired. The people whom he met were like springs of cool, clear, flowing water, gladly, freely giving him all that he needed. Many were poor, but rich in the greatest things of life, and they gladdened his heart with their gifts. As he journeyed on he meditated much upon the difference of the people whom he met, how happy those were who loved to give and how selfish and unsympathetic those were who desired to keep everything for themselves.

W.

THE NEW PHYSICAL WELFARE PROGRAM

H. S. Bender

The new administration of the college has always considered the physical welfare of the student body as one of the important phases of student life, and a chief concern of the college. It is evident that if the physical welfare of the student community is to be adequately cared for, proper supervision and regular control of the physical activities of students while under the care of the institution is necessary. It should no more be left to indiscriminate, unplanned, untrained student control than the curriculum. The nature of the supervision and control must naturally depend upon the needs of the student body.

At the suggestion of the administration the Faculty Committee on Athletics investigated the problem and reported to the faculty a tentative program designed to meet the needs of the student body in physical exercise and health. This program, as reported in the following resolutions, was adopted by the faculty for the present year. It is in the nature of an experiment and is open to modifications and improvements. The recommendations were as follows:

(1) That at the beginning of each school year, each student be required to undergo a physical examination by a competent physician:

(2) That for the present year each student be required to exercise not less than five times per week, the minimum time spent in such exercise to be three hours per week:

(3) That all girl students, unless excused by the dean, be required to take Physical Education as offered:

(4) That all students be required to report at the end of each week as to the nature and amount of exercise taken.

A few words of explanation in regard to the above program may be necessary. First, the physical examination is planned for a two-fold purpose: it is to be a precautionary measure to insure that no student who is not fit shall take strenuous exercise, but it is also intended to be a positive help to preserve and improve the health of the student body, to point out defects or ills needing to be remedied, and to be an incentive to better care of health. The examination should also improve the general tone and standard of work done in the school. This has been the experience of other universities and colleges. It might be mentioned that a large number of colleges require such a physical examination. The plan is that rooms in the college buildings be fitted up for use by the examining physicians and that the examinations take place at the beginning of each school year.

The second recommendation is designed to secure an adequate amount of exercise by each student, and also to prevent the evil of over exertion. It is as dangerous to health and vigor to exercise too much, especially too much at one time, as too little. It was thought that a small amount of exercise, that is about a half hour a day, every day in the week, would be far more beneficial than two or three hours once or twice a week. At the same time it was thought best not to make the total requirement too high. The kind of exercise is not specified except for the girls, and then only in part. The committee expects, however, to make suggestions as to proper kinds of exercise. Students who do regular manual labor will naturally be credited with exercise in this form.

The third recommendation specifies that the girls take Physical Education as offered. For the first year this is to include all the girls who do not work outside. The Physical Education offered is to be conducted by Miss Wyse, and classes will meet probably twice per week.

As stated earlier, this program is tentative and subject to adaptation as experience dictates changes. At the end of the year, the college will be ready to adopt a permanent program. It might be added that the committee consulted Dr. S. T. Miller, of Elkhart, one of the leading physicians of the county, and president of the Alumni Association, before recommending the program. Dr. Miller is heartily in favor of the program and gives it his endorsement and

support.

Since the college confines itself to intramural athletics, a strong and adequate intramural program of athletics is being developed. A new game, recently developed in the University of Michigan specifically for intramural use, called, "speedball", has been adopted and is being inaugurated. The game is becoming popular and bids fair to become a permanent part of the athletic program. The game is featured by the abundance of action, large playing field in the open, and absence of danger. Eleven men are required on a side.

ALUMNI NOTES

Nelson Litwiller '25 and wife, of St. Agatha, Ont., sailed for South America, Sept. 5th, on the steamship "Voltaire." A cablegram informs us that they arrived safely at Buenos Aires, Sept. 15th.

Joe Graber '25 and Minnie Swartzendruber, '25, who were married several months ago, are visiting friends and relatives in Iowa. They expect to sail for India on Nov. 25th.

Paul Sauder '25 is teaching physical science in the high school at New Holland, Penna.

Esther Smucker '25 is teacher in a rural school near Tiskilwa, Ill.

Dorothy Kemrer '25 studied at Penna. State College during the past summer and is now on the faculty at the Eastern Mennonite School.

Mary Wenger '25 is principal of a new two-room rural school at Hagerstown, Maryland.

Gladys Loucks '25 is matron of Kulp Hall, Goshen College.

In a list of names of the teachers in Goshen city schools recently published, it was interesting to notice the following G. C. Alumni and ex-students.

Samuel H. Welty '23 science.

Berdine Thornton '23 library and English.

D. S. Gerig (former instructor at G. C.) history and political science.

Arthur Sprunger '22 supervisor of art.

Fred Bryner '22.

Anna Yoder '12, 3rd grade.

Alice Treuschel '16 Bible in the grades.

Silas Hertzler '13, who was an instructor at Goshen College last year, is spending the present school year in advanced study at Yale University.

Mabel Metzler '23 is taking her place in the Home Economics Department during the present year.

J. F. Ebersole '06 of the University of Minn., serving as Assistant Federal Reserve Agent for the Minn. Federal Reserve Bank, addressed the Medical Association at Elkhart Sept. 17th and spoke in chapel at the college Sept. 18th.

I. W. Royer '00, pastor of the church at Orville, Ohio, visited the College and conducted Chapel servce on Friday, Oct. 2nd.

Since the last regular issue of the Record the golden wedding bells have been ringing, announcing the following marriages—Arthur Slagel '19 of Chicago and Vesta Zook '15 of Topeka, Indiana. Miss Zook was formerly instructor of Home Economics at Goshen College. They are located in Chicago.

Payson Miller '18, in recent years a teacher at Bluffton College, was married on June 12th to Cleora Basinger of Bluffton, Ohio. Mr. Miller was a student at Hartford Theological Seminary during the summer and they are at home at Hartford, Conn. since Sept. 1st.

Clarence Fulmer '22 Blooming Glen, Pa., to Eunice Guth '18 Huntley, Ill.

Lloyd George Hershberger '21 Walnut Creek, Ohio to Cora Hostetler of Canton, Ohio.

Vernon Shoup '20 to Mary Teters, both of Middlebury, Ind.

Mervin Hostetler '23 to Ruth Lantz of Topeka, Ind.

Arthur Sprunger '22 to Cordelia Riesen '21 both of Berne, Ind. Mr. Sprunger is supervisor of art in Goshen city schools. They are at home on South Eighth St.

A number of former Goshen students studied at Chicago University during the past summer. They were Oscar Lehman '23, Arthur Smith '23, Mervin Hostetler '23, John Thut '23, Mabel Metzler '23, Glen Kropp '22, A. N. King '22, R. J. Schertz '22, Emma Hesh '18, Nola Banta and Edna Cook.

E. J. Zook and family moved from Goshen, Ind., to Holland, Michigan, where they expect to make their future home. Mr. Zook was a former teacher in Goshen College and is now engaged in teaching in Hope College, Holland.

Friends who visited the College recently were Theldon Lamb '23, Ernest Bohn '23, Glen Kropp '22, and Vera Schertz '21.

NOTE—The Record would welcome any information or items of interest which any subscriber might have, for Alumni Notes.

College News

On September 15 the old, as well as the new, students began to stream in, and at the beginning of registration, on the morning of the 16th, the halls of the administration building were ringing with echoes of greeting between old and new students. At the present time the registrants number 162.

The Literary Societies have taken their usual procedure in soliciting new members. All of the societies are considerably increased in number.

On the evening of Sept. 18th the first term Acquaintance Social was held, with a large number present.

Miss Minnie Kanagy paid her last visit at the College before leaving for India. At present she is at her home in Pennsylvania and will set sail on Nov. 26, her ship address being "SS." City of Lahore." American and Indian Line: Norton, Lilly, and Co.

Friday evening, Sept. 25, found three of the College Classes, the Freshmen, Sophomores, and Juniors, picnicing.

Vera Schertz, who is in Nurses Training at St. Lukes' hospital, Chicago, visited at the College on Oct. 2nd and 3rd.

To prove that they are not a class of drones, and incidently to rejuvinate their waning money supply, a number of the College men have been helping the farmers in the vicinity. There are also a number who are giving the merchants of Goshen a few side lights on the disbursement of goods.

On Sept. 23, Marion Schertz went to the Elkhart General Hospital for an operation. He has resumed his class work.

Leahbelle Smucker spent the week end, Sept. 19th and 20th at the home of Ruth Yoder.

The student body greatly appreciated the term address, given by President Yoder on Sept. 21.

The "World" showed "Iowa" that they also know how to play baseball in a game on Sept. 25.

Evidently some people are getting tired of the white race and enjoy visiting the Negro Church at Elkhart.

Among the different visitors who conducted Chapel Exercises were D. A. Yoder of Wakarusa, Ind., I. W. Royer, from Orville, Ohio, and A. L. Buzzard of Washington, Ill.

Miss Olive Troyer visited at the College on Oct. 9th and 10th.

The Academy Juniors and Seniors had a picnic on Friday evening, Oct. 9th.

The College Seniors were entertained at the home of Mr. and Mrs. Melvin Gingerich, on Oct. 9th. All report a good time.

A large group of students attended the Elkhart Literary held at the Stahley residence.

Student: Latin is hard for me.

Mrs. Bender: Is mathematics also hard for you?

Student: No, I'm not taking mathematics. I'm taking algebra.

Academy student: Why do they sing so much about the matron around here?

Freshman: What do they sing about her?

Academy student: In the college song they sing, "Alma Mater, we love you."

THE TRUE AIM OF BIBLE STUDY

That a great deal of Bible study is unfruitful, and that it means very little to the life of the reader and student is not to be doubted. The reason is not far to seek. The failure lies in a false aim. In the first place study about the Bible is substituted for study in the Bible. In the second place too much Bible study is head-study and not heart-study; that is, the head may be open to learn facts, but the (heart) emotions and the will are not open to receive and respond to the message. The conscience is dormant. time kill the Bible for the student.
fact in time kill the Bible for the student.

The Biblical Review for July, 1925, speaks discerningly on this point as follows:

"There is a great difference between studying the Bible, and appropriating the message of the Bible. Some teachers impart a great amount of useful information about the Bible and show things in the text that we may never have seen, but leave us with the same feelings, the same aspirations, the same attitude toward God and our fellows, the same motives—the same old human nature—that we have had all along. The head has been interested but the heart has not been reached."

The Review then quotes from The Lutheran concerning this superficial use of the Scriptures as follows: "Biblicanism expresses what many regard as a great weakness in the study of the Scriptures. There never has been more widespread interest in the study of the Bible, and the literary helps for such study issue from the press in ever-increasing volume. There is a mighty rebound against the older and cruder unsystematic study of the Bible, and it is surely a move in the right direction. Pedagogy is being taken into account. But when one looks at some of the ambitious lit erature that is flooding the market, there is little to be said in praise of it. It not only distorts fact, but fills the minds of the youth with more doubts and questionings than with the message of a faith that meets the needs and cravings of their immortal souls. The end and aim of all Scripture teaching is not simply to get a knowledge of the facts of the Bible but to get at the heart of its message."

The explanation for this condition lies partly at least in those who teach and write for Bible study. Men who have no experience themselves can have no message for others. Men who find no life for their souls in the Word cannot lead others to the living fountains in it. There is great danger that the modern program of religious education will miss this vital point altogether. Character and religion cannot be taught, they can only be caught; that is, the production of spiritual life can be accomplished only by a life-process, not by a mechanical process. One cannot be taught to know God as one can be taught to know geography or physics. One can be led to God only by one who already knows Him.

The true aim of Bible study is "To know the love of Christ—to be filled with all the fullness of God;" "That Christ may dwell in your hearts by faith;" "That I may know Him". It is the same aim for which Jesus came, "that they might have life, and that they might have it more abundantly". No other aim is adequate. The aim of Bible study is not first to know facts but first to be moved in heart and will.

A Brief Study in "Beowulf"

Verna Graber

From a study of the old Anglo-Saxon poem, "Beowulf," we learn many interesting facts concerning our northern European ancestors, the forefathers of the English and German races. Very interesting is what is revealed about the relations of king and vassal.

The kings of the early Scandinavians were elected to office because of their powers of leadership and strength in battle. They ruled because they had the power to command and to demand the strictest obedience. It was the religious duty and the highest privilege of every vassal to obey the king, to follow him in battle as his protector. In the Prelude to "Beowulf," we read, "In wealth he throve, till before him the folk both far and near, who house by the whale-path heard his mandate, gave him gifts: a good king he."

But the kings not only exhibited their power, they also courted the favor of their vassals. They seem to have had an innate desire for praise, fame, and glory. They met their trusty vassals in the mead-hall where they drank mead and caroused through the night. Wealtheow, the queen, tells Beowulf and his men. "Thanes are friendly, the throng obedient, liegemen are revelling, list and obey." It seems that even with the revellings in the hall there was yet the profoundest reverence for the king.

The king was the "protector." Beowulf, in speaking of his King Hrothgar to the coast guard, calls him the "Peoples' protector." Again the king is called the "Giver-of-rings, or the, Giver-of-gifts." It was not only the custom but the duty of the king to give gifts in order to win praise and remain ruler. Beowulf in aspiring to kingship says in the Prelude, "So becomes it a youth to quit him well with his father's friends, by fee and gifts that to aid him, aged in after days, come warriors willing, should war draw nigh, liegemen loyal."

Intimate friendship is evident between king and vassal. When Aeschere was killed by Grendel's mother, Hrothgar speaks of him as his "dearest hero," of all the "Trusty vassals betwixt the seas". Again Hrothgar speaks of him, "ask not of pleasure. Pain is renewed to Danish folk. Dead is Aeschere, of Yumenlaf the elder brother, my sage adviser and stay in council, shoulder-comrade in stress of fight when warriors clashed and we warded our heads, hewed the helm-boars." When Beowulf was mortally wounded in his fight with the dragon he "From his neck unclasped the collar of gold, valorous king, to his vassal gave it with bright gold helmet, breastplate and ring to the youthful thane, bade him use them in joy."

And when Beowulf died his vassals fashioned a funeral pile hanging it with helmets and other war gear, "And they laid amid it the mighty chieftain, heroes mourning their master dear." "They praised his earlship, his acts of prowess worthily witnessed: and well it is that men their master-friend mightily laud, heartily love, when hence he goes from life in the body forlorn away." (xLIII, 35-40).

To follow his king into battle, to fight valiantly by his side, and to die with him, if such was the decree of fate, was the vassal's duty and eagerly-sought privilege. Such a death insured undying fame.

TO OUR FRIENDS

This is the first copy of the GOSHEN COLLEGE RECORD for the school year of 1925-26. There is no doubt that those who subscribed for the Record last year, will want to renew their subscription this year. But in addition to these we want many others to get the benefit of our College publication. You are interested in Goshen College and we therefore feel that you want the College Record in order to keep in close touch with the activities of the College.

The price is the same old price, $1.00 per year or $1.75 for two years. As to the paper "Bigger and Better" shall be our motto. We say this with due regard to our worthy predecessors and their work and with a keen realization of the task that such an undertaking places upon us. Do you want to see us do it? You can be one of many to help us make the subscription list the largest in the history of the College. This will be your part. Send in your subscription at once so that you will get every issue regularly as it is printed. Can we count on you?

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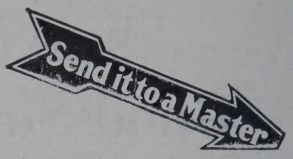

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The College Record

NOVEMBER, 1925

VOLUME 27 NUMBER 2

The School Question

Among the many problems facing the Church is the educational problem. This can be solved in two ways:

1 By letting worldly schools have our children and suffering the consequences.

2 By providing safe schools of our own.

The first means a breaking down of our faith.

The second means a strengthening of it.

The first is furnished by the State.

The second must be provided by the Church.

The first is secular and is supported by taxes.

The second is missionary and is supported by contributions.

HOW CAN WE HELP OUR SCHOOLS

1 By prayer.

2 By counsel and advice.

3 By support financially.

SCHOOLS can be conducted without prayer, but they cannot be spiritual.

They can be operated without counsel, but not to meet the needs of the constituency.

But they cannot be run at all without finance.

IN REGARD TO FINANCES.

A contribution of $3.00 per year from each member of the churches in the central states and Canadian provinces would make it possible to meet all the operating expenses of the college at Goshen, as well as all the requirements of standardization, and provide a handsome surplus for endowment each year. The same is true of the States surrounding Hesston College.

Annuity contracts will be acceptable, making your money free from taxation, your investment safe and your income regular during your life time. Gifts by wills and bequests make possible an endowment fund which eventually supports the schools.

DO YOU KNOW

That our schools are owned by the Church, the deed is in the name of the Board appointed by the Church, and it is operated by men who are interested in the Church.

DO YOU BELIEVE

That a few men who are educated at the wrong kind of school can set a whole community wrong, while a few, rightly educated men can be of great help. For information address: H. R. Schertz, Pres. Mennonite Board of Education or O. O. Miller, Financial Agent, Akron, Pa., or Presidents of Goshen or Hesston.

THE GOSHEN COLLEGE RECORD
NOVEMBER NINETEEN TWENTY-FIVE

MY CUP RUNNETH OVER

Esther Brunk

Mary slammed the broom into its corner. It fell down. She picked it up, and stood it rather forcefully in its place again. "Now stand there, won't you?" Turning she walked into the kitchen, picked up the alarm clock, and passed up the back stairs to her room.

Mary was the house-maid in the Chilton home, and it was the evening before Thanksgiving. That day she had baked pies and cakes, and had made salads and dressings. The shelves and refrigerator were loaded with delicacies. There was to be a Thanksgiving dinner the next day, and in the evening a party for Lorena, the idol of the home.

Mary, ready for bed, knelt down to pray. She would need much grace for the next day, for it would be a hard one, indeed. She knelt, but only for an instant.

"I don't want to pray," she said to herself. "I won't. There's no use."

Switching out the light, she crawled into bed. She was so tired that every nerve and muscle was tense, but sleep would not come. Her eyes stared at the darkness. There was a soft tap on the door, and a voice spoke. "Are you asleep, Mary?" The door opened and the light flashed on showing a girl in the doorway, a brilliantly beautiful picture. Her dark eyes sparkled beneath a halo of black hair, and white teeth gleamed between her scarlet lips. A red silk kimono enhanced her beauty.

"You're tired, aren't you, Mary? Well I won't bother you long. I just thought I'd tell you before I forget it to serve punch while we are playing cards tomorrow evening—about an hour before the refreshments. You'll remember, won't you?"

"Yes, I'll try."

"All right, then. Good night!"

The door closed.

"Well, who is she that I must spend my days in waiting on her? She has everything she wants, yet her mother and father are always trying to find something more to give to her. Society and pleasure! Someone always bowing to her! Yes, she considers herself a Queen. She spends all her time in thinking of her own beauty and pleasure. She never prays, yet she has everything she wants. Why should I pray? I've been praying earnestly for years. What do I have? My mother is dead, my stepmother indifferent. My father is poor, and I must work to get decent clothes. What for? Kitchen clothes are all I need it seems.

"Then Lorena is constantly ordering me around, and I must always wait on her highness. Where is there any time for me to have a little pleasure? Who is there who has ever tried to make me happy? If some one should fuss over me sometime, as Lorena is fussed over all the time, I think I'd die from the shock.

"Well,what is the use to pray, I'd like to know? What have I ever received for my prayers? I think I'll stop asking and go after the things I want!—Why I do believe I'm angry with God!

"Let not the sun go down upon your wrath." These words rang in her ears. They would not leave her. She had not prayed and she could not sleep. She tossed and sighed, and turned. The clock struck ten before she finally breathed her prayer.

"Father, forgive my rebellion. Make me submissive. Teach me to be patient."

She sighed and slept.

In a room at the other end of the hall —a pink and gray room with silk hangings and velvet rugs,—dark furniture and mirrors, Lorena sat before her dressing table where a bouquet of pink roses nodded at their reflection in the glass

panels. She moved them to various positions before her and studied the effect. Presently she walked to a wardrobe full of silk dresses. Drawing out a gorgeous gown of black satin with purple edgings and embroidered pansies of purple and gold at the waist, she slipped into it and promenaded before her mirror. "Mother," she called, and a voice answered, "Yes, Darling."

"Come here, Mother Dear, please!" in coaxing tones. A woman who appeared a few years older than her daughter entered the room.

"Ah, Lorena!" You are perfectly charming! Wonderful! That really is a magnificent creation! You are brilliant in it! Don't worry Lorena, no one can look more queenly than you tomorrow evening. No one can hold a candle to you!"

"But don't you think it a trifle too long?"

"No Lorena, it's perfect in every detail—a marvelous work of art, just designed for you."

When the clock struck ten Lorena lay between her fine linen sheets, and under a pink silk comforter. The reading lamp at the head of her bed was burning, and for several minutes she paged restlessly through a magazine, only to toss it impatiently aside. She pressed a button and the darkness enveloped her. Thoughts—many thoughts came stealing in from the shadows upon her.

"Will Mary remember about the punch? The lace napkins—are they all clean? The card tables? Yes, I had them polished today. The cigarette boxes are full—the roses—will they come in time—and the new floor lamp—what will the guests say about it? Oh it's a miserable thing to give a party. It keeps me awake! I'll get us and get a sleeping tablet. My! I guess Mary never has to take a sleeping tablet. I suppose she knelt down by her bed, said her prayers, and has been asleep for ever so long. I wonder what she prays about? I always knock on her door since that evening I burst in upon her. I wouldn't know how to pray! What would I pray about? Should I ask God to make my party a success? That would be silly!

"Mary is happy though! I heard her singing in the kitchen today. Just imagine me singing on a day like this! Oh, I've been worried nearly to death over all the preparations. I wonder how Mary can be happy? I wonder if it's her prayers? She never has any fun—and such cheap clothes! She works nearly all the time—cooking, too! I'd hate it!

"I wonder how it would feel to change places with her awhile? She's really quite pretty—I imagine she'd look quite charming in my new dress. I guess I'll give her a couple of my old dresses. Maybe she'd feel insulted though! Why can't I sleep? It certainly is a miserable thing to give a party? I'm glad Thanksgiving day comes just once a year. But, I must go to sleep now!"

At twelve o'clock Lorena fell asleep to dream that the new dress touched the floor, and everybody laughed because it was so long.

At ten o'clock the next morning Lorena trailed into the kitchen in her kimono. She wanted her breakfast.

"Oh Dear! I'm so tired! I couldn't sleep last night. That horrible party gets on my nerves! Where is the cream, Mary? Will you please, make me some toast? And where is my grape fruit? Do you know I was thinking about you last evening? I do believe I thought about everything under the sun. Oh, dear! I spilled some cream on the floor. I'm awfully sorry. Do you know I was wondering what you pray about? I would feel perfectly silly to try to pray. I'd like for my party to be a success, but I couldn't pray about it. I heard you singing out here, yesterday, too, and I absolutely envied you. I was in a perfect maze of excitement and worry. I don't see how you could sing, either, on the day before Thanksgiving."

A voice called, "Lorena!" and she fluttered out of the kitchen. Mary mopped up the cream, brushed away the crumbs, and washed the dirty dishes Lorena had left behind. As she dried a gold edged cup she found herself saying, "My cup runneth over."

"Why does my cup run over? I guess it runs over with troubles! The cup of Lorena runs over, too,—with everything

good. But does it? She doesn't know how to pray. She can't sing. She's worried, too, half of the time about nothing. Perhaps if she'd ever had some hard times, she'd know how to pray. 'My cup runneth over. Surely goodness'. I'm glad, I guess, for my own cup. It doesn't have a gold border on it, but I wouldn't exchange with Lorena."

THE TONE AND TEMPER OF PURITANISM

W. T. Stalter

What, specifically, is the reason for all the modern criticism of Puritanism? It makes little difference to which of the younger authors one turns, he will eventually find there some more or less caustic reference to Puritans or Puritan ideals. Nor is this criticism in the nature of the irony and fine satire that was evident in the works of the earlier critics; it is ridicule, the kind one expects from the proverbial city boy and country cousin, or the laugh of the college boy at his "old man's old-fogyism." Of course this difference in treatment of the same subject is largely due to lapse of time. For a satirist must appreciate his opponent's point of view while the scoffer needs only to differ with him.

Perhaps by determining the points on which these scoffers consider themselves to have changed from the Puritans one can learn something of the tone and temper of Puritanism and decide to what extent its influence was peculiar to early New England. Liberty is one of the most often bemoaned wants of the literati, and one finds them placing the blame for lack of liberty on the maintenance of the suppression introduced by the Pilgrim fathers. Restriction of expression produces outbursts of protest whenever some society of smut-smellers starts a campaign. Nor is the criticism confined only to literary restrictions; liberty of conscience, of thought, of teaching are all painted as abhorrent to the Puritanic system. But liberty is a thing of development; it is a relative term. Liberty of conscience at one time meant only the freedom to worship any god or no god, at the individual's pleasure. Liberty of thought formerly allowed one to enjoy individual interpretation of the Bible; now it allows him to throw it away entirely. Morton and Williams went to the limit of liberty in the literature of their day by attacking the religious austerity of the Puritans; but today the "Maxwell Bodenheim's" are vigorously objecting because they cannot fill their volumes with school-boys' dirty stories. Looking back over the years one easily sees the steady lifting of violated liberty. Perhaps it is the effect of the Puritan, it may be that the stern background derived from him is the direct cause of this restraint. It may be so, but Nathan says that the author in this country suffers as little, or even less, from hampering authority as in any European country. And Nathan is hardly a Puritan. After all one cannot criticise the Puritans for repression of liberty any more than the rest of humanity.

Intolerance is the next great cry of the "Puritan hunters." The Pilgrims were fanatically intolerant in religion, they recognized none but the strictest moral code, they were stern and sober in their daily business and tolerated no lapses into pleasure or amusement. And today the intelligentsia still finds Puritan intolerance and loudly anathematizes it. The Lodges and the Coolidges, from that same Puritan New England, are accused of intolerance to new ideas in government and business, the Southern Methodists and the Ku Klux Klan are denounced as Puritans in their attempt to uphold fundamentalist Christianity and high morality. But it pays to tread lightly when making accusations of intolerance. Who was more intolerant, Puritan or Restorationist? If Puritan fundamentalism forbids the teaching of evolution in Kentucky, it is easy to predict that young intellectuals, given the control of education, would easily pro-

habit teaching of anything conflicting with mechanistic theory. Intolerance is only the natural attitude of the controlling party, be it conservative or liberal.

The same holds true for the accusation of harshness and cruelty in expression of intolerance. The Puritans today are accused of using undue force to compel observance of their decrees just as were the Pilgrims of Colonial times. But if it was necessarily cruel to place the scarlet "A" on the breast of Hester Prynne, what would one term the unbearable ridicuue that a group of college fellows can heap on the head of some girl of Puritan moral ideals who refuses to "pet"? It is indeed a reversal of fact but the principle of harshness and cruelty is as pronounced in one as in the other.

From the time that Morton ridiculed the strict Pilgrims for becoming intoxicated, and Hawthorne brought the realization to Hester that her sin was duplicated under many of the somberly righteous countenances around her, down to the present, Puritans have been accused of hypocrisy. It seems a particularly juicy bit of scandal when one who has maintained a strict, religious morality errs. That some literary censor enjoys reading the "verboten" as much as he does forbidding it is rare game for ridicule. For a change, one might as justly ridicule the vaunting Socialist who rides in a Cadillac or the avowed monist who prays fervently when his power craft gets swamped in high-running seas; hypocrisy is by no means typical of Puritanism.

Evidently we have found nothing to justify critical ridicule of Puritanism. More than that we have so far been able to designate nothing as a characteristic attitude or disposition of Puritanism. Yet, reading the works of the earlier Puritans one finds, woven in with the intolerance and sternness that are common to all people, a peculiar and marked religious fervor. It is there in the turn of every sentence in the writings of the harshest Puritan. There is a constant dependence on God and an intertwining of God and religious beliefs through every detail of the process of life. Without question such an attitude would condition the Puritans' outlook on liberty, on thinking, on writing, on government, on morals, on punishment. The very sincerity of belief, and the somewhat stern nature of its doctrines, made inevitable this thorough religious life.

So when there is criticism of the Puritans, it is well to remember that the tone and temper of their lives was stern religious belief, and that all other manifestations of their character and temper were expressions of that central theme. Then, when with that is recalled their intense sincerity, it may not be so easy to laugh, even if one does not wholly agree with them.

HELEN'S THANKSGIVING

Elizabeth G. Gish

It was a chilly morning in late November. During the night a gentle rain had fallen, taking the last faded leaves from the trees, and soaking the bare trunks until they were quite black. The roofs and west sides of the houses looked old and weather-beaten. The ground seemed to have taken up, like a sponge, all the rain it could hold, leaving here and there little pools of water covered over with brown floating leaves. In the sky were small, gray clouds with broad patches of blue above them. Soon the sun appeared from behind the river hills, streaming its floods of brightness upon the wet little town of Milford.

Day was just dawning when Helen West pulled aside the white ruffled curtain from her window and looked toward the river. From the long rows of houses along the river-front gray columns of smoke curled upward in the damp morning air. The tall brick factories along the railroad were dull and sleepy, even at seven o'clock. Life had hardly begun to stir in the homes up-town, for this was Thanksgiving day.

Three months ago Helen West had

come to this little river town to teach in the high school. Her parents had considered the undertaking too much for their oldest daughter, now only twenty; but they finally consented when they saw her womanly enthusiasm in the matter. In this time she had satisfied both herself and them that she was realizing marked success in her work. It is true she spent hours each night going over papers and lessons for her classes, yet the joy of achievement made the effort well worth while for her.

This morning the young school-mistress closed the books on her desk, laid them aside on her little book case, and determined to forget them until after the holiday. She arranged her room neatly and then prepared for breakfast. Already the odors of cocoa and toast had come from the kitchen where Mrs. Hoover had been busy for a half-hour or more. Helen descended the steps softly so that she might come upon her unawares, and then upon discovery, help in preparing the morning meal. At Helen's sunny "Good-morning," Mrs. Hoover turned about, wearing a gray percale dress and over it a stiff gingham apron. Her thin gray hair was neatly combed back into a small roll. In her eyes shone that deep and tender affection which only a mother's heart can hold. She placed her hands on Helen's cheeks, kissed her, and asked:

"How is my little girl, this morning?"

Helen tightened her arms about Mrs. Hoover's neck and bending downward a little, kissed her dear face.

"I'm so happy today," Helen answered. "And how are you feeling?" she inquired very kindly.

These two had become as fond of each other as any real mother and daughter. Ever since the evening Helen West, the new teacher, had stopped at the fine Hoover home in her search for living accomodations, Mrs. Hoover had taken the girl into her heart and into her home, as though she had been her own dear child.

In a few minutes the table was spread. Helen set on four plates each containing half a grapefruit—one for Mrs. Hoover, one for Mr. Hoover, one for George, their son, and one for herself. Then she placed on the toast and served the cocoa while the eggs were being prepared. Everything was ready. Mr. Hoover appeared at the door in response to his wife's call "Breakfast, papa." He was several years older than his wife, short, and rather feeble from age. He walked to the table with little steps, stroked his short black beard and chatted with his wife and Helen while they waited for George. Soon he came into the room and in a boyish manner hurried to his chair and drew it up energetically.

"Now Georgie," his mother said in a playful voice. He lifted his round brown eyes to hers and gave a little chuckle which told of the the fine companionship between them. Of the four children in the family, George — now twenty-one, was the only one at home. He was a handsome young man, full of energy and ambition, yet always devoted very tenderly to his father and mother.

The meal was almost finished when there was a rap at the door. A neighbor, Mr. Shirk, had come to call Miss West to the telephone. Somewhat excited, she walked back with him, while a dozen or more possibilities flashed through her mind as she tried to imagine who was calling her. As she listened at the receiver she immediately recognized the voice which said:

"Is that Helen?"

"Yes, why, is that you, father?"

"Don't be alarmed, daughter. I have only good news—an invitation for you. We have been invited to a family reunion far out in the country and we are all anxious to have you go with us. Can you?"

Helen's voice spoke her delight as she answered: "Oh, I'd love to go along."

"Can you meet us at the Columbia bridge by nine o'clock? We will drive past that place on our way."

"Yes. Thanks for thinking of me," she added. "Good-bye".

It took a very few minutes for Helen to return to the house and explain the message to Mrs. Hoover who, too, was glad, but for Helen's sake. George had the car at the step in short order, ready

to take the girl to the bridge.

There was only a short wait until the West family came and took their daughter into their car. The meeting was warm and affectionate for Helen was a favorite among them all. For thirty or more miles they sped along through the country with its large fields of brown fodder on either side of the road and occasionally a little village with its post-office, garage and store.

"Well, children, you are now getting into the neighborhood in which your great-grandmother's people lived years ago. Things have changed wonderfully since I visited the old homestead when I was a boy, but I believe I shall be able to find it yet," said Mr. West.

At the next lane he turned the car and drove in toward a large old-fashioned brick house with a long bannistered porch along the side and deep set doors and windows.

"Oh, there is the chimney to an old-time fireplace," exclaimed Helen. "I do hope they have a fire built in it today."

"I would be interested more in seeing the family quilts and rugs and things handed down from some old-fashioned grandmother," remarked one of Helen's sisters.

By this time they had walked through the gate, toward the porch, when the grandfather appeared at the door and welcomed the guests very heartily, as he shook hands with every one of the family and began a lively conversation. Then grandmother came, too, and showed them the way upstairs to the guest room. Here was a genuinely old-fashioned bed-room. The high ceiling and walls were white-washed and adorned with only a picture or two and a calendar. A dozen home-made rugs with designs of flowers artistically worked in bright color combinations covered the floor. In the corner was a high posted bed with curtains around the top and bottom and a lovely white quilt with a colored tulip design spread upon it. A high chest of drawers made of solid walnut stood between two windows. Behind the door was a long deep chest covered with a many-colored homespun blanket. The room was quite chilly without any fire, so the folks descended the stairs and were ushered into the parlor by the grandfather.

"These are my seven sons and their wives," he explained and each one arose as he spoke of them.

Many guests were already seated in the circle of chairs around the room. Several girls of Helen's age sat around the fire-place having a lively time together. They welcomed the West girls into the group. Soon they all felt well acquainted with their cousins of whatever degree of relationship.

Just before dinner was announced, a number of young men filed into the parlor from the little party of their own on the porch. Under pretense of warming their hands they gradually drew up to the fire-place and soon made their acquaintance with the young ladies there. The conversation became so lively and interesting that they did not hear the announcement of dinner. It was only when the older folks began to stir that they were told grandfather had invited everyone to the table.

Such a feast baffles one's powers of description. It seemed as if the horn of plenty had been poured upon this country festal board, for there was a lavish abundance of turkey, cranberry-sauce, pumpkin pie, among the variety of vegetables, fruits, and preserves not mentioning the families of pies and cakes.

All the guests bowed their heads in reverential silence as the grandfather offered his thanksgiving unto the Lord of heaven. As he continued his prayer he asked a blessing upon the guests around his board and the pleasant associations of the day. The neighbor women who prepared and served the dinner prevailed upon the visitors to taste this dish and that, lest it might appear that the cooking was at fault. Indeed, it would be unkind to record the indulgence of that excellent company of people.

Continued on Page 19

MAKING A LINE O' TYPE

An Exposition of a Process

Paul Horsch

When standing before a linotype, watching the operator's nimble fingers flit across the keyboard, and noticing several lead slugs being ejected from the machine each minute, the casual observer seldom realizes the extremely complicated intricate mechanism necessary for type production. A little closer observation reveals numerous astounding facts.

One notices first that the keyboard is lettered, somewhat similar to the typewriter. When the operator touches a key, a cam is turned which releases a pawl in the magazine above the linotype, allowing a matrix to fall. The matrix is a flat, rectangular piece of brass with a large "V" shape cut in one end, and a depression of the desired letter on an edge. The operator spells out the words on the keyboard, and the line of brass matrices is assembled in the carriage before him. Between the words he drops spaces.

When the line is full it is transferred to the first elevator, which brings it directly in front of the mold which is on a revolving disk. The cavity in the mold is in the shape of the desired slug or line of type. Directly behind it is the metal pot, full of molten alloy of lead, tin and antimony. This alloy has the property of expanding on solidifying. The line of depressions on the matrices is brought into an air-tight lockup with the back of the mold. The molten metal is then pumped through the mouthpiece, into the mold, and into the depressions on the matrices, the air tight lockup preventing the metal from escaping elsewhere. The expansion of the metal makes clear-cut images of the depressions and matrices. The metal does not adhere to the matrices, so that when they and the metal pot are removed from contact with the mold, the slug is left in the mold, with the row of images or letters on the top. Ths is the part that prints. The rest of the slug merely holds this part up.

The metal becomes solid, or "freezes," immediately upon its introduction to the mold. The disk then passes through three-quarters of a revolution, carrying the slug past a back knife, which trims the bottom of the slug, and stops with the slug in ejecting position. A very strong piece of steel, the ejector blade, the length and thickness of the slug, is then advanced from the back of the machine, which forces the slug from the mold, past two parallel knives, which trim it to the correct thickness. The slug is then ready for print.

We have followed the slug through its entire process of formation. What happened to the matrices? There are only twenty-one matrices of each letter in the magazine. These must be used over and over again, and must find their way back into the magazine, and into the channel whence they came. This process is just as complicated as that of slug casting.

After the casting of the slug, the first elevator, which holds the matrices, rises, and the matrices are transferred to the second elevator, which carries them to the top of the machine. Here they are again transferred to a screw thread, which carries them along the distributor bar, a seemingly ordinary bar across the top of the magazine. One observes the matrices fall here and there, each into its own channel, as if by magic. This is one of the most mystifying parts of the machine, to the average person.

A close observation of the "V" shape at the top of each matrix, discloses a number of irregular teeth, which hold the matrix on the distributor bar, which also, on close observation, may be seen to be made up of similarly irregular teeth. Matrices of the same letter have exactly the same combination of teeth, but the teeth on matrices of different letters are entirely different. These teeth hold the matrix on the bar while it is being carried along by the screw thread.

When the matrix reaches a place on the bar where the teeth on the bar and

matrix fail to coincide, nothing remains to suspend the matrix, which therefore falls. Since only matrices of the same letter have the same combination of teeth, only those matrices will drop at that point. There are ninety-six different kinds of matrices, or ninety-six channels in each magazine, giving one an idea of the number of intricate combinations required.

This entire process requires ten seconds, with no effort on the part of the operator other than touching the keys.

The machine is a maze of extremely delicate parts and adjustments, a one-thousanth of an inch misplacement of many will render the machine useless. This is merely a skeleton of the major parts of the wonderful mechanism necessary for making a line of type, but even so, it perhaps affords a little better justification for its inventor dying a madman.

— Freshman Theme

CANNING CHERRIES

An Exposition of a Process

Howard Yoder Musselman

Canning cherries on a commercial scale is much more rapid than mother's kitchen method. If she seals one hundred quarts in a day she feels satisfied while the average daily run of the commercial cannery is around three thousand cans. The cherries as received from the orchard are mixed with leaves, twigs, and other foreign material. Naturally the first operation is to wash them. The cherries are not given an individual scrubbing; it is sufficient if they get wet. This removes dust and any spray material which may remain on the surface of the fruit. Leaves, twigs, and wormy cherries rise to the surface and float away. While passing aong a moving belt the fruit is examined and imperfect specimens picked out.

The cherries are now ready for the seeder. This machine is large but simple. The principle is much the same as the small seeders which some housewives own, but this one has a capacity of forty-eight hundred cherries a minute. A large revolving cylinder has a number of cup-like depressions at the bottom of which there are holes slightly larger than a cherry seed. Perfectly timed plungers thrust the seed from the cherry through the holes. The cherry remains solid and whole, while hand seeding more or less mashes the cherry. The cans in groups of six are placed under holes cut in a table. As the cherries are placed on the table they fall through the holes into the cans. After the cans are filled the cherries are pressed down and the cans refilled. They are frequently weighed as each can must contain at least six pounds of cherries. More hand work is required for filling the cans than any other part of the process. But from this point until the labeling everything is done by machinery.

Next they are carried on a slow conveyor through a steam exhaust for fifteen minutes. This partially cooks the fruit but the main idea is to remove the air from the cans. Filling the can with water will not drive all the air out; heating will. After they come from the exhaust the cans pass through very hot water for ten minutes. This completes the cooking process. After they are cooled by passing through cold water they are labeled and the whole process is complete.

And remember! The next time you eat a piece of especially good cherry pie at a restaurant you may be eating "Homeland Brand" cherries.

— Freshman Theme

MENNONITE HISTORICAL SOCIETY NOTES

H. S. Bender

The society opened its year with an interesting program and membership rally on the evening of Oct. 14. As a result about forty new members were secured. The total membership is now nearly seventy. The program consisted of the following numbers: "The Value of the Historical Society to the School and the Church", President Yoder; "What the Historical Society gave to me", Olive Wyse and Melvin Gingerich; "Our Work", Professor H. S. Bender; "Join", Professor Correll.

The November program was a very interesting one. On Friday evening, Nov. 6, J. S. Hartzler of Elkhart spoke on the subject, "The Elkhart Institute Its Founding and History". Bro Hartzler was as long and as closely connected with the Institute and the College as anyone in the Church.

The work on the Grebel biography which is being prepared by Professors Correll and Bender, has been delayed somewhat by the lack of necessary material from Swiss archives which is just now coming in. It is expected that the book will be ready for the press in a few months. During the summer Professor Correll was able to make use of the libraries of Harvard, Columbia and New York City in connection with special points. Additional work was done in the Newberry Library in Chicago and in the University of Chicago Library.

Some very valuable, hitherto unpublished material from Swiss Archives has been secured. From St. Gall comes a copy of the letter of Erhard Hegenwalt to Grebel from Wittenberg, from the immediate Luther circle, dated Jan. 1, 1525. From Zurch comes a copy of the last letter of Grebel written to his wife shortly before his death. From the same place come copies of letters from Glarean to Myconius mentioning Grebel. The authors are also in possession of photographic negatives of Grebel's handwriting taken directly from some of his letters in the St. Gall library. It is the expectation that the book be illustrated with these photographs of the Grebel autographs as well as photographs of old prints and etchings of Zurich during Reformation times.

Recent Additions to the Mennonite Historical Library.

H. S. Bender

An unusually large number of valuable additions have been made to the Mennonite Historical Library since the close of the last school year. A number of the volumes are very rare; others are of great scientific value, representing the very latest in historical research. The list follows:—

Dutch Martyrs' Mirror, Amsterdam, 1685. This is the second Dutch edition, in two volumes, finely illustrated, a fine example of printing. It comes to us through the generosity of the Publishing House Library at Scottdale.

Martyrology of the Churches of Christ commonly called Baptists, 2 Vols., London, 1850-53, edited by E. B. Underhill. This is the Hanserd Knollys translation into English of the second part of the Martyr's Mirror. It completes the library's collection of English and German editions of Martyr's Mirror. This copy is the generous gift of Dr. A. H. Newman, of Macon, Georgia.

A. H. Newman, Adam Pastor, 1914. Gift of Dr. Newman.

Emdener Gespraech Protokoll, Emden, 1579, (78). A rare and valuable book.

Schyn, H. Geschiedenis der Goopsgezinden, Amsterdam, 1743 ff., (Vol. 1 and 3 only.)

A collection of extracts from Menno Smons together with hymns, confessions, etc. — all in Dutch, Amsterdam 1700-1739.

Herminpard — Correspondence des Reformateurs, etc., Vol. 1, Geneve-Paris, 1866.

Burckhardt, Paul-Die Basler Tauefer, Basel, 1898.

Rembert, Karl — Wiedertauefer im Herzogtum Juelich, Berlin, 1899.

Wappler, Paul — Die Taueferbewegung in Thueringen, Jena, 1913.

Koehler, Walter — "Bruderlich Vereinigung, etc." (Sattler) in Flugschriften aus der Reformations Zeit, Leipzig, 1908. This is a critical edition of the original "Seven Articles" known as "The Schleitheim Confession."

Wackernagel, R. — Humanismus und Reformation in Basel, Basel, 1924.

Wernle, Paul — Renaissance und Reformation, Tuebingen, 1912.

Egli, Emil — Schweizerische Reformationsgeschichte, Band I., Zuerich, 1910.

Gerardin — Histoire de Lorraine — Nancy, 1925. This concludes the list of European publications.

A considerable number of American Mennonitica were also added.

J. F. Funk, donated an old manuscript medical book, written in 1796 by a Dr. Waldensberger of York Co., Pa.

Dr. C. H. Smith of Bluffton, Ohio donated a copy of Daniel Musser's "History of the Reformed Mennonite Church" published at Lancaster, 1878.

Bluffton College donated a copy of "The Story of Bluffton College" by C. H. Smith and others, 1925.

Mrs. Katie Troyer donated a copy of the Howard-Miami Co. Mennonite Church History.

Mrs. E. C. Stutzman of Kalona, Iowa, donated a copy of Georg Jutzi's "Ermahnungen", published at Somerset, Pa., in 1853.

Dr. W. W. Rockwell of New York City, donated a copy of his book "Die Doppelehe des Landgrafen Philip von Hessen", Marburg, 1904.

To all the generous givers we extend our hearty thanks.

The following volumes were secured by purchase:

Continued on Page 15

WHO'S WHO ON THE FACULTY AND AMONG ASSISTANTS

Through one of those mistakes that will occur in an editorial office the list of members of the faculty and administration and of the staff of assistants was left incomplete in the last issue of the Record.

Our capable Business Manager, Chris L. Graber, besides maintaining a firm hold on the strings of the College purse, and keeping the affairs of his office in prim businesslike order, teaches Bookkeeping, and conducts a students' book and supply store.

Elsie May Landis, who had planned to be in residence at Columbia University for graduate work this year was recalled by an urgent telegram to continue her efficient work as an instructor in the English and Science Departments.

Amanda Frey, '27, continues her duties as Dean of Women.

Gladys Loucks, '25, is Matron of Kulp Hall and is taking advanced courses in the college.

Leander Weldy, Superintendent of Buildings and Grounds, spends his time these crisp mornings in "making it hot" for everybody.

Mrs. Katie Troyer is maintaining her reputation for preparing good things to eat for the College Dining Hall.

Esther Brunk, '27, catalogs new accessions to the library.

Irvin Burkhart, '26, is assisting in the Bible Department.

Albert Hershberger, '26, assists in the Mathematics Department.

Edwin Weaver, '26, is Hall manager for East Hall.

Waldo Stalter, '27, Delmar Hershberger, '27, and William Swartzendruber, '27, are assistants in Botany, Physical Science and Zoology, respectively.

Olive Wyse, '26, has charge of Physical Education for Women.

Esther Leininger, '29, is teaching Shorthand and Typewriting.

Nathan Reiff, '29, is office assistant to the Business Manager.

Edna Guengerich, Academy, '29, is secretary to the President of the College.

THE GOSHEN COLLEGE RECORD

A TWENTY PAGE MONTHLY PUBLISHED BY GOSHEN COLLEGE
Devoted to the interests of Christian Education

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VOL. 27 GOSHEN, INDIANA NOVEMBER, 1925 NO. 2

EDITORIAL

WHY GIVE THANKS

Has God done anything for you? Have you received what you possess by your own toil? Are you the person that you are because of your own efforts? Was it through your own skill alone that you have prospered in acquiring knowledge and wisdom, in gaining money and friends, in building a good character? Are you a self-made man or woman? If all that you have and all that you are has come by your own power, then you have nothing to be thankful for. A day of thanksgiving were but a hollow affair unless it were to thank yourself.

But, thank God, we know from whom all our strength and blessings come. We know who richly gives us all things to enjoy, who is the giver of every good and perfect gift. We know who has colored the autumn leaves in their varied tints, provided the bins with coal, the granaries with grain, the cellars with fruit, who has permitted us to enjoy civil and religious liberty, endowed us with mental faculties, and given us open Bibles. We know that we have what we have and are what we are because of His love and mercy.

How can we render thanks for all these benefits? By expressing our gratitude in word and deed; by giving Him the preeminence in our life interests; by dedicating all that we have and all that we are to Him. W.

SMARTNESS AND GOODNESS

To meet an humble man upon whose features can be read honesty, industry and unselfishness is a blessing to any of us. It adds something to one's education to think and feel with the common people who have not been cultured in the schools nor made worldly-wise in the spheres of shrewd thinking. Their knowledge may be meager but they know what they do know because of hard-earned experience. To know such people broadens your sympathies and adds to your faith in the worth of man. It fixes upon you the fact that there is a certain admirable virtue in lowliness,

that lowliness with goodness is better than smartness of intellect with smallness of character.

Some of our most loyal friends are the ordinary people who are noted more for goodness than for smartness. It is their portion to live a little closer to the earth. But take note of a few things. They are willing to lend a hand for they know what it means to be in need. They are ready to give you sympathy for they have often needed it themselves. They are not afraid to throw off their coats and soil their hands for a noble cause for they are accustomed to it. They stand in the front ranks of the workers of the world. They furnish backbone for the nation.

The world's greatest men have been smart men, men of vigorous personalities and powerful intellects. They were leaders in subduing the forces of nature, in rearing the structures of nations, in uprooting the evils of society. They were great for they combined smartness with goodness. They are to be honored, But how many keen-minded people have there been who wrought havoc in their community, their country, the world, because they did not couple smartness with goodness. They hindered the progress of right. Consider also how many common people have lived nobly and died righteously whom the world has little regarded because they were never ranked in the smart list. They were not endowed with attractive gifts which the ambitious exalt and covet. They were passed by because goodness was not considered so virtuous and desirable as smartness.

But give due honor to the humble, simple man. Sit down and converse with him. See the world as he sees it. Put your hand on the pulse of humanity where he has his. Interpret its throbbing life blood as he interprets it. Get his viewpoint on the management of the schools, the legislation of Congress, the value of religion, the evils of the city. Though his beliefs may be simple and his opinions may lack breadth, note the honesty and realism of his thinking. It will enrich your own. His confidence in you will give you added strength.

Remember, goodness is one of the most precious virtues man can possess. It lifts you nearer heaven. It is within the reach of all. Goodness without smartness enriches the world as smartness without goodness never can. The latter tends to make self-conceited fools.

Never look down on the common people with an air of superiority. In the sight of the All-wise Judge their characters may sparkle more brilliantly with genuine worth than that of many of the lofty-minded intelligentsia. They may be brightening their corner in life with a clearer luster than those who are more widely known. The hearts of the common people responded to the gracious words of the loving Saviour while the self-righteous leaders retained partially closed minds. Today if you want a response, appeal to the simple man. Get next to him. He can teach you something.

W

LECTURE COURSE

J. Smith Damron presented a fascinating and instructive entertainment-demonstration on "The Potter and the Clay," on the evening of Oct. 26. With his potter's wheel, he moulded vases and jars from the shapeless clay and brought to our minds the image of a wheel of fate moulding human lives and destinies. Mr. Damron makes his audience see in the moulding of a vessel of clay an inspiring analogy to the development of a human soul. His lecture pleasantly combined serious truth and delightful humor.

The next number is given on the evening of Nov. 16, by the noted lecturer, Edward Amherst Ott.

Our whole life should speak forth our thankfulness; every condition and place we are in should be a witness of our thankfulness. This will make the times and places we live in better for us. When we ourselves are monuments of God's mercy, it is fit we should be patterns of His praises, and leave monuments to others. We should think it given to us to do something better than to live in. We live not to live, our life is not the end of itsself, but the praise of the Giver.

— R. Libbes

RELIGIOUS

PRAYER

Ellis Zook

Christ teaches us that the most important element in prayer is praise, second, the cause of righteousness and last, ourselves. The whole purpose of man's creation was that he might glorify his Maker. Therefore when you pray, say, "Hallowed by Thy name." That indicates at once a sense of reverence, of adoration, and that brings us into a closeness with God. Yes, the place whereon we stand is holy ground. We are in the presence of God. And what is the result? Our lives are transformed—eyes toward heaven are always beautiful whatever they be—and that transformation will beam and radiate from our lives. But in order to bring that, there must be an intense desire on our part that such an ideal become a reality. It requires faith, for prayer is merely the voice of faith. "He that cometh to God must first believe that he is". And the prayer of faith is guided by the Holy Spirit which maketh intercession for us with groanings which cannot be uttered. It is the spirit speaking truth to Truth.

"Prayer is the Soul's sincere desire
Unuttered or expressed.
The motion of a hidden fire
That trembles in the breast."

Not merely spoken words or requests but an innermost desire, an inexpressible emotion, for God understands. There are no words for such an occasion.

And then there is the power of prayer to transform life and to change things. A communion with God that develops a constant sense of his nearness, that revolutionizes the life in which the habit of prayer has not been cultivated, Christian or non-christian. Bunyan makes this striking statement:—"Prayer will make a man cease from sin or sin will entice him to cease from prayer." A quiet, secret talk with God has a wonderful power to drive away gloom or sorrow and make our very hearts beat with joy, and puts us in possession of a peace which passeth all understanding. And God eagerly longs to help. "He that cometh unto me I will in no wise cast out." From the plea of a sincere prayer and a repentant heart God will never turn away. "Come unto me all ye that labor and are heavy laden and I will give you rest." He is vitally participating in every experience of men, our joys, our sufferings, our struggles, seeking ever to deliver and purify and strengthen us. He invites us to, "Come boldly before the throne of grace." What an inspiration to the Christian when he faces a difficult problem, to recall the words: "Behold I am God. Is there anything too hard for me?" When Daniel was the executive statesman in the Persian empire, and received news about Jerusalem that grieved his heart, he decided that he must give several days to God. The affairs of the great empire could wait. He went down to the river and prayed and waited before God for twenty-four days. Then something happened. D. L. Moody once said he formerly gave ten minutes a day to God, for he must give an hour to the daily paper; but now for years he had given only ten minutes to the paper, for he must have his hour with God. That one statement is a significant commentary upon his life, and a challenge to us to enter into his experience. Paul was our greatest missionary; but he prayed, and he prayed intensely. In nearly all of his epistles he speaks of praying always for them even in every prayer of his, making request with joy and thanking God for them. He must have spent much time in prayer. Do you wonder at his success? Many an admired warrior for the common good whose resounding blows are everywhere applauded draws his secret inspiration from some upper room where, like the light in a lighthouse, a life is shut in but still is luminous.

"The effectual fervent prayer of a righteous man availeth much," but that means a prayer that has, adequate power to produce (effectual) and is boiling hot (fervent). Yes, anyone can pray, but it takes real work, hard work to prevail

in prayer. Such prayer is not easy, it is hard. We can give, or talk, or even go to a foreign land easier than pray. Why? Because prevailing prayer requires deeper spirituality, deeper conviction, deeper consecration, than are necessary for giving, talking, or sailing. It takes power and he who has not learned to pray has not learned to live. Prayer is the Christian's native air, he lives only who breathes it. A Christian will find his parenthesis for prayer even in his busiest hours. Emerson said,—"No man ever prayed heartily without learning something." And again,—"More things are wrought by prayer than this world dreams of," is one of the immortal lines of Tennyson.

Another blessing and privilege of prayer is the sweet fellowship with Christ which it affords. A friend is one who helps us to be our best. And Paul says, — "I can do all things through Christ who strengthens me." Truly He is a friend above all others. He is the one we can come to with all our joys and sorrows when no other friend can be reached. And to have that personal friendship with Christ is to know Him and to have learned to live. It requires time. But friendship is sacred. Friendship requires time. A moment's thought makes it quite evident that it is impossible to cultivate anyone's friendship without giving time to that friend. How manifestly then must we give time to God, if ever we grow into a blessed friendship with Him. Truly we are known by the company we keep. The beauty of fellowship with Christ is shown in the life of a certain young missionary to South America, of whom it was said, even though friends had seemingly forsaken him:—"His will was lost in his desire to please God, he found that God comforted him as only God can, he felt no loneliness of spirit for he walked and talked with God."

The way in which you seek your happiness will make or mar you. If you seek it in secret fellowship and communion with God it will mean power and an invaluable friendship. Heaven is a great storehouse full of grace for those who but come to God for it. Each day, each morning before you take up your day's duties you add to your store of power, to the sweetness of your life in Christ. And when the evil moment comes, the trying temptation, you have the momentum to carry you across the precipice in safety. It is impossible to stop at the edge of the gorge and expect to secure strength to jump across, you must have a reserve. All that you ever will be or attain, in a spiritual way will be determined by how much and how you pray. The great truth is that all our growth is the result of the working of the Spirit of God in our lives. A very significant fact about the disciples of Jesus is their request, "Lord, teach us to pray." It is one of the few recorded requests that they made of Christ. And it is fundamental. They did not say, "Teach us to preach or to work." That would come through prayer.

CHAPEL

Brother Mininger spoke to us a few minutes about the superiority of Christ. What we need, what the world needs is a vision of the wonderfulness of Christ. In the Bible he has two hundred names and he is all that each of these imply. His birth, his life, his death and resurrection were all wonderful. As students our inmost desire should be that,—"We would see Jesus". Paul caught a vision of that wonderfulness and when the Holy Spirit reveals to us that same wonderfulness of Jesus our lives will be different. Truly Paul says, "Thanks be unto God for his unspeakable gift" and "Oh the unsearchable riches of Christ". It pleased the Father that in him should dwell all the fullness of righteousness, of power, love, joy, life and wisdom, and then as if to add to his wonderfulness all these are graciously imputed to us. Christ has been the central figure in history and in heaven and he ought to be the central figure in our lives. If our lives are to count he must be the central figure.

On Oct. 30 brother S. M. Kanagy conducted chapel. In a short talk he showed us that there need be no fear for the future welfare of one who has Christ as his master and if that master dominates his whole being. He may seem to be

held back for a time but eventually the whole world will reach out a hand to lift him higher up on the ladder of success. And the people said to Gideon, "thou shalt be our ruler," but Gideon replied,—"No, not I, but God shall rule over you."

CHRISTIAN WORKER'S BAND

The reorganization of the Christian Workers Band was a duty left undone last year for the purpose of using new students entering the College this fall. This scheme has been rather successful since the newly appointed officers are nearly all new students.

The organization consists of a president, Elvin V. Snyder; a secretary, Irene Zook; a program committee, Mrs. Melvin Gingerich, Charles Fricke and the president; and about thirty members.

As a group of sincere Christians we aim to learn about the missionary activities of the Mennonite Church, the needs of the people for whom Christ died, and very definitely to discover the Master's plan for the investment of our lives. We are also anxious to avail ourselves of such opportunities that will afford practical experience in making the message of love known to all men.

THE COLLEGE CHURCH

Alumni, former students and friends of the College will be interested in the following list of students and instructors who are filling positions in the Church and Sunday School work at the College.

Pastor, Dean Noah Oyer.

Church Trustees:—Professor S. W. Witmer and Chris L. Graber.

Sunday School Superintendent, Professor Harold S. Bender.

Assistant Superintendent, Guy Hershberger.

Superintendent of Junior Department, Mary Pearl Klopfenstein.

Superintendent of Primary Department, Mrs. Guy Hershberger.

Superintendent of Cradle Roll, Mrs. Harold Bender.

Teachers:—
Upper Classmen, Guy Hershberger.
Freshman men, Professor Miller.
Freshmen Women, Elizabeth Gish.
Academy Boys, Dale Bixler.
Academy Girls, Gladys Loucks.
In Junior Department, Beulah Smith.
In Primary Dept., Mrs. S. W. Witmer and Thelma Ropp.
Cradle Roll, Mrs. Noah Oyer.
Men's Bible Class, Professor Umble.
Women's Bible Class, Professor Witmer

Sunday School Council: Professor Bender, Dean Oyer, Guy Hershberger, Professor Umble.

Program Committee for Young Peoples' Bible Meeting: Professor Umble, Superintendent; Irvin Burkhart, Ellis Zook, Elizabeth Gish, and Katie Yoder.

RECENT ADDITIONS TO THE MENNONITE HISTORICAL LIBRARY

Continued from Page 10

Jakob Rupp — Entstehung und Auflosung der Gemeinde Maxweiler, Moundrige, 1924.

McGlothlin, W. J. — Baptist Confessions of Faith, Philadelphia, 1911.

Holdeman, Johannes — Ein Spiegel der Wahrheit, Lancaster, 1878.

Moyer, J. F. — Religious Education in the Mennonite Churches of the Middle District, etc., 1920.

Hartzler, J. E. — History of Education among the Mennonites of America, Berne, 1925.

Peters, H. P. — History and Development of Education among the Mennonites of Kansas, Hillsboro, 1925.

Christliches Gemuetsgespraech, Germantown, 1790.

Eby, Benjamin — Kirchengeschichte, Lancaster, 1853.

Holdeman, John — Treatise on Redemption, etc., Jasper, Mo., 1890.

Glaubensbekentniss der Neu-Tauefer (date unknown, Elkhart.

Die Kleine Geistliche Harfe, first edition, Germantown, 1803.

Four other old hymnbooks were secured, dating drom 1868 to 1884. The Accessions total thirty nine.

OUR LITERARY SOCIETIES

PHILOMATHEAN AND CICERONIAN LITERARY

The Philomatheans and Ciceronians have again decided to hold conjoint meetings for the coming year.

On Oct. 12th we had a Home State Program as follows:

Invocation ---------- Dale Bixler
Roll Call — Answered by naming home town and state.
Canada ---------- Harold Chambers
Michigan ---------- Verda Bachman
Pennsylvania ---------- Naoma Byler
Ohio ---------- Dale Bixler
Iowa ---------- Ruby Bontrager
Illinois ---------- Raymond Zook
Mississippi ---------- Orvin Brunk
Indiana ---------- Elmer Hartman
Song, "Home Sweet Home" sung by Society.

Since we have more members than last year we have a wider field to draw material for our programs.

AVON

The Avon organization for the first semester is as follows:

President ---------- Beulah Smith
Secretary ---------- Mabelle Smith
Treasurer ---------- Arlene Eigsti
Critic ---------- Ruth Brunk
Usher ---------- Beatrice Hershey

The Avons and Auroras rendered a conjoint Literary program at Samuel Yoder's school Oct. 31. The program consisted of:

Male Quartet
Reading ---------- Nellie Miller
Octette

Debate — Resolved that women have a harder lot in life than men. Affirmative speakers, Wilma Welty, Alma Zehr, and Beatrice Hershey. Negative speakers, Samuel Miller, Cecil Bender, and Kenneth Zook.

The Avon Literary Society has been having various types of interesting programs and we are looking forward to a very successful year.

VESPERIAN

The Vesperians now number thirty-two. Our officers for the first semester are:

Ruth Yoder ---------- President
Esther Leininger ---------- Secretary
Esther Roth ---------- Treasurer
Elizabeth Gish ---------- Critic

On the evening of October 16th the Vesperians with the Adelphians entertained their new members in the social room of the Science Hall. The games, toasts and refreshments of the evening were enjoyed by everyone present.

Each sucreeding program during the month has revealed hidden talent and live interests among our members. We have singers, readers, debaters, and short story writers with us who, make our programs interesting.

AURORA

The Auroras are having very beneficial programs. Some of the topics for recent programs were, "Parliamentary Law", "Outdoor Sports", and "The Negro in America".

The program last named consisted of:

Negro Music by Quartette
Negro Literature ------ Ralph Fisher
Life of Booker T. Washington --
---------- Nathan Rieff
Social Problems Due to the Negro --
---------- John Habecker
Negro Music ---------- Quartette

The Avons and Auroras are pleased to accept an invitation to present a program for the Forks Literary Society in the near future.

In addition to an extensive program in Literary work, the Auroras are engaging in athletics. An Aurora Basket Ball Team which shows great possibilities is being organized. Among prospective members of the team are Albert Hershberger, Ezra Camp, Ralph Fisher, Delmar Hershberger, John Allgyer, Omer Steider, Cecil Bender and a host of rooters.

ADELPHIAN

Last month was a busy one for the Adelphians, a social and an outside program aside from the regular weekly programs, constituting part of the extra work.

Friday evening, October 23, the Adelphians had charge of a joint Vesperian-Adelphian program presented at the home of Miss Lucy Mishler near Shipshewana.

The program was as follows:—

Quartet, Adelphians; reading, Ruth Smucker; "China Today," Edwin Weaver; quartet, Vesperians; newspaper, Tilman Smith; original story, Olive Wyse; men's quartet, arranged by Irvin Burkhart; address, "Mother", Charles Fricke; quartet, Adelphians; lecture course announcement, Perry Yoder. Refreshments were served after the program.

The society has fixed a high literary ideal for the year, and is making progress toward its realization. The programs cover literature, current history, science, music, art, humor, and, in fact, all upbuilding phases of life. The typical Adelphian program includes a well-balanced variety of music, thoughtful discourse and humor. These programs are well approved by the society as evidenced by the unusually high percentage of attendance.

According to present indications, this year will prove very successful in the progress of the society, and its members are doing their best to make it so.

DEBATING

Six debating teams have been selected for the coming intramural contests. Subjects for debate have been chosen, material is being culled, an exciting debating season is ahead of us. The Junior—Senior teams have decided on the following subject:-

Resolved: That Congress should enact a law embodying the essential provisions of the Huber Unemployment Bill, constitutionality conceded:

The Senior team, upholding the negative is composed of:

Melvin Gingerich, captain, Irvin Burkhart, Albert Hershberger; Edwin Weaver, alternate.

The affirmative is debated by the Juniors:—Waldo Stalter, captain, Clifford Martin, Delmar Hershberger; Charles Fricke, alternate.

The Freshman—Sophomore team debates on the subject, Resolved:—That the United States should enter the World Court.

The Sophomore team has the affirmative: E. J. Camp, captain, Edwin Herner, Merrill Ivens; Lewis Frey, alternate.

The Freshman team, the negative: Paul Horsch, captain, Kenneth Zook, Ralph Fisher; L. J. Martin, alternate.

Two women's teams were selected from the Junior and Freshman classes. The Junior organization consists of:—Amanda Frey, captain, Lulu Smith, Ruth Yoder; Catharine Martin, alternate.

The Freshman team is, Leona Cockley, captain, Esther Roth, Wilma Culp, Louella Eash, alternate.

The Junior-Senior and Freshman-Sophomore teams meet on the evenings of December 4 and 16 respectively. The Junior-Freshman women will debate after the Christmas Holidays.

Nothing can be plainer, than that ignorance and vice are two ingredients absolutely necessary in the composition of free-thinkers, who in propriety of speech, are no thinkers at all.

— Swift

I believe the promises of God enough to venture an eternity on them. —Watts.

God's eye is upon every hour of my existence. — Chalmers.

Nothing lies on our hands with such uneasiness as time. Wretched and thoughtless creatures! In the only place where covetousness were a virtue we turn prodigals. — Addison.

College News

Honoring Mary Bontrager's birthday, Eliza Brenneman entertained the Iowa girls and several other guests at Tip Top Inn, Oct. 15. Beatrice Hershey gave a Spanish Reading and Marie Miller a German reading. The hostess served ice-cream and real cake.

The evening of Oct. 23 found the Adelphians and Vesperians giving a program at the Shore Literary at the home of Lucy Mishler. Strange to say on the way home a certain Ford roadster ran out of gasoline and had to be towed in.

Quite a number of the students attended the revival meetings at the Middlebury, Olive and Salem Mennonite Churches during past weeks.

Esther Leininger entertained at her home on Sunday, Oct. 25, at dinner, Marie Miller, Thelma Ropp, Alma Zehr, Nathan Reiff, William Hallman, John Allgyer, and Omer Steider.

Mary Martin entertained Mabel Wyse and Esther Widmer at her home over the week end of Oct. 24.

Mattie Miller, a student of last year, Priscilla Leichty, Chris Leichty and Elton Beck, from Archbold, Ohio, spent the week end here Oct. 23.

West Liberty, Ohio students were happily surprised when a car load of West Liberty young people drove in Oct. 31. The guests were Pearl Detweiler, Dorcas Yoder, Mary Yoder and Dula Roth, students here last summer, and Arthur Detweiler.

Miss Mary Huffman entertained the college sophomores at a Halloween party Oct. 30 at Elkhart. The house was artistically decorated with halloween colors, cats and witches. The basement was transformed into a cornfield with a carpet of Autumn leaves. Everyone felt the spirit of the occasion and entered heartily into contests and games of mystery and witchcraft. Refreshments were served, after which the party enjoyed the return home by truck.

Catharine Martin, delightfully entertained the Junor Class, at a Halloween party on Oct. 30.

Bertha and Dora Shantz enjoyed dinner at Dean Oyer's home, Nov. 1.

Lulu Smith missed her first hour Botany Laboratory to prepare a Physiology Recitation. When she came to class the second period she found she was a day ahead.

Some boys consider it a hardship that walking on Sunday can not be credited toward the three hours required physical exercise. Ezra Camp thinks he would need no exercise the rest of the week if this were the case.

Edwin Herner knocked out of plumb the largest member of his toe family in a speed ball contest. Samuel Miller almost mutilated one lower appendage in the same transaction.

No one can accuse Paul Weldy of wasting his time. He proved this statement taking a nap at the supper table between courses one evening.

Ezra Camp, Albert Hershberger and Tilman Smith enjoyed spending Nov. 1 with Edwin Herner at Wakarusa.

On Nov. 1, Professor and Mrs. Hershberger entertained the students who are at Goshen from Mr. Hershberger's home community in Iowa.

A group of men students helped Professor Brunk with his onion harvest Oct. 13.

A number of the men went by the way of Kulp Hall in attending the first lecture number Oct. 26.

Oct. 19 we enjoyed a fine snow. Some fellows persisted in wearing their straw hats in the belief that the supposedly white capped landscape was an aptical illusion.

Howard Schertz thinks there will be a "dark horse" among the Negro race as far as the writing of poetry is concerned.

There are now four stockholders in the College tonsorial parlor, Perry Yoder conducts a Cafeteria Candy stand, Oliver Sommer puts the gloss on your shoes, while Warren Long and Emerson Hostetler see that people's hair keep within bounds.

ATHLETICS

One thing that pleases the new student as he attends Goshen College for the first time is the attention given to outdoor sports. The need of recreation, of course, is conceded by all. But the fellows as a rule do not think so much of the need as the direct pleasure derived from the games. A person gets out on the tennis court and in a closely matched game forgets all else in the pure fun of the exercise. Even at that, it is not entirely a matter of exercise but there is a continual matching of wits, in playing for an opening and putting the ball where the other fellow can scarcely play it.

There is hearty cooperation between the faculty committee on athletics and the Athletic Association. The requirement of three hours of exercise per week was hailed with glee by all, although it means a more carefully planned schedule.

Speedball, a game embodying certain principles of soccer and basketball, has met with general favor. The name implies action while the playing demonstrates it. Since the ball may be kicked or passed, it truly is a speed ball. Three teams have been organized with Delmar Hershberger, Tilman Smith and Ralph Fisher as captains. A schedule is being worked out whereby these teams may regularly meet each other.

As the days are getting shorter, speedball will soon give place to basketball. The organization of a number of teams is in progress. Each class will have a team while the Frosh may have three or more depending upon the number of fellows coming out for it.

We are looking forward to a year of clean, healthful sports. And by keeping up our physical condition we believe that our mental ability will be at least kept high, if not definitely raised.

HELEN'S THANKSGIVING

Continued From Page 6

they really ought to start for home very soon. After such a pleasant time everyone was reluctant to break the party. Affectionate good-byes passed around the group, between young and old folks alike, and along with farewells were many wishes for another reunion for the next year.

"Children," said Mr. West, "I have surely enjoyed this day's associations with the dear folks out here. Everyone seemed so happy."

The mother and daughters all agreed that the simple, old-fashioned celebration of Thanksgiving day among one's relatives in the country seemed so much prettier because it resembled the spirit of the original Thanksgiving day back in old colonial days.

After the meal was finished the grandfather asked all of his guests to walk with him to a large willow tree along the creek in the meadow. It was here that his mother had done the family washing each week when he was a boy, and the spot had become hallowed ground to him. The gigantic trunk with its bare gnarled branches showed great age and remarkable endurance through a long life. While the folks were standing grouped about the tree several pictures were taken, the grandfather having provided for the event beforehand.

It was four o'clock when they returned to the house. Several persons had already spoken of leaving, when Mr. West suggested to his wife and daughters that

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Howard Musselman noticing a table of girls in the dining hall asked, "What does that mean?"

Olive Wyse promptly replied, "Mushrooms."

ALUMNI

ALUMNI NOTES

Ernest Bohn, '23, who for the past two years studied at Princeton Theological Seminary is studying at Garret Bible Institute. Mr. Bohn has charge of a small church at Tiskilwa. Ill.

Ira Eigsti, '23, is engaged in farming at Buda, Ill., and is pastor of a rural church at Willow Springs.

A. R. Kenagy '23, who for the past few years was teaching in a business college at Charleroi, Penna., is engaged in a similar position at San Jose, Cal.

John Ulery, '23, is teaching mathematics in the Goshen High School.

Mervin Hostetler '23, is teaching science in the high school at New Carlisle, Ind., where he is principal.

Arthur Smith '23, is teaching biological sciences at Eureka, Ill.

John Thut '23, has resumed his position on the faculty at Bethel College, Newton, Kans.

Mr. and Mrs. Jay Hostetler '23, stopped for a short time with friends at the college on Wed. Oct. 28. They are located near Peoria, Ill., where Mr. Hostetler has charge of a rural mission church at Pleasant Hill, under the Illinois Mission Board.

Esther Hertzler '23, was last year on the faculty at Hesston College. She is one of the workers at the Children's Welfare Home, at Kansas City, Kans.

Ruth Horne '23, is teaching science and mathematics in the high school at Rome City, Ind., where she has been for the past two years.

Rhea Yoder '23, is teaching domestic science and art at Rome City and Wolcottville, which are only a short distance apart.

Gaius Baumgartner '23, is with the Lorenz Publishing Co., at Chicago, and is continuing his study of music.

Ruth Leaman '23, is taking a nurses' training course in a hospital at Phila., Penna.

Beulah Smith '23, is continuing her study at Goshen College.

Mr. and Mrs. Oliver Snyder announce the birth of a son, John Wilfrid. Mrs. Snyder was formerly Lillian Snyder, 21.

Maurice Long is engaged in farming near Nappanee, Ind.

Walter Eigsti '23, is farming at his home at Buda, Ill.

O. J. Yoder '17, who for a number of years was teaching in the high school at Nappanee, Ind., has moved to Elkhart, where he is selling real estate.

Glen Hershberger '23, is chief wireless operator on the S. S. Achilles, a 20,000 ton steamer sailing from Norfolk south to Canal Zone and return.

Harry F. Weber '20, who has been working on a history of the Mennonites of Illinois, is a candidate for the degree of Doctor of Philosophy at Hartford Theological Seminary.

J. Boyd Cressman '21, is doing graduate work in English at the University of Michigan.

J. C. Meyer '16, who has been an instructor at Western Reserve, has been promoted to an assistant professorship at that place.

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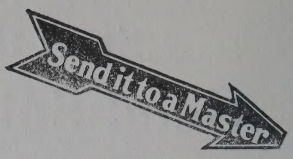

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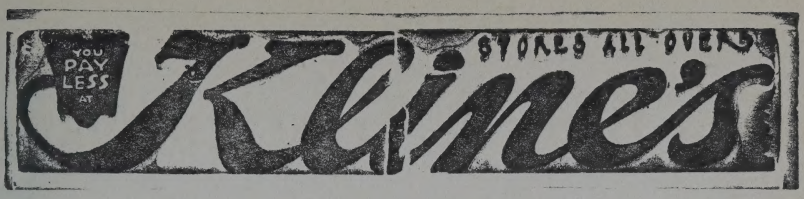

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The College Record

DECEMBER, 1925

The Nativity of Christ

And, lo, the angel of the Lord came upon them and the glory of the Lord shone round about them; and they were sore afraid. ¶ And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. ¶ For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

VOLUME 27 NUMBER 3

The Mennonite Board of Education Calls for Your Attention

In making your Christmas offering do not overlook the needs of the educational interests of the church.

The three schools that have rendered the church a real service are worthy of your support.

The greatest need at Goshen and Hesston Colleges is for additional endowments and funds to meet their current operating expenses.

The Eastern School is planning to erect a new building this coming year.

Make this a real helpful Christmas and New Year's tide by contributing to the above needs.

This can be done by:

Making outright contributions to the endowment funds.

Contributing toward the fund for current operating expenses.

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Remembering the school in which you have special interest in your will.

Contributing toward the building fund.

If your educational work is to continue it must have your support.

Send all contributions to O. O. Miller, Financial Agent, Mennonite Board of Education, Akron, Pa., or to the President of Goshen College, Goshen, Indiana, or Hesston College, Hesston, Kansas, or to the Principal of the Eastern Mennonite School, Harrisonburg, Va.

THE GOSHEN COLLEGE RECORD
DECEMBER NINETEEN TWENTY-FIVE

Christmas Giving

Ruth Yoder

Christmas time would lose most of its charms if it were not for giving. On the first Christmas day the greatest gift of all was given. Its benefits are enjoyed the world over. This is the time when old and young, great and small, high and low vie with one another in giving the most and greatest gifts. It is then that the child laughs to become the happy possessor of a flaxen-haired doll or pretty toy. Maidens rejoice to receive the little gifts and tokens from their many friends with a special and more tender regard for the gift from mother which is always just what was desired. The youth, less willing to demonstrate his sentiments, secretly feels a deep gratitude for the kind hearts that have remembered him. Mothers and fathers, though more concerned about the others, feel a quiet joy over the thought that children have put their own love and gratitude into the gifts they gave.

To receive gifts makes one happy but this is not all. Giving has a higher mission than to make the receiver happy. Is it not true that each one receives his real pleasure not from what he has received but from what he has given? This is the secret of the joy at Christmas time. It is giving that makes Christmas a happy time. "He that gives the most is the happiest" and not he that receives the most.

However this does not mean that the person who spends the most money for Christmas gifts receives the greatest joy. There is something greater than money to give. It is possible for him who lives in the humblest cottage to give more than a king in the richest palace. Money or the visible gift is only a symbol of the real gift which is a part of ourselves. The real gift is not measured by the worth of the tangible. None of us would say that a lowly gift given by a poor son to his fond mother is not worth more than a grand automobile bestowed on one who is already surrounded by luxuries of all kinds.

The question, to whom shall we give, is generally not very hard to decide. Mother and father, brother and sister stand first and then our other friends. Let us not forget to consider first of all our greatest Friend, the one who first loved us and gave us that unspeakable gift. He surely must be remembered. And what can we give to him? He is rich and has need of nothing; our debt to Him is so great and the little we have is so small that it can hardly be called a gift. But we may give something even to Him. He is our best friend and we will give Him the best. Just as a friend will immediately know whether our gift represents our own time, thought and deep regard or whether it is only something given from a sense of duty, so God knows whether we are giving our best. It is ourselves, heart, hand and mind that we would give him because it is the best we have and it is also sure to please. Shepherds of old may have offered him lambs from their flocks and wise men their costly gifts. Scholars may offer their intellectual accomplishments and rich men their money. But we would come giving ourselves and saying, "Our hearts are prone to evil but they are full of love to Thee and all the world. Our hands are empty but they are willing to work for Thee." Then only can we feel real happiness because we know it pleases Him. It is exactly what He wants.

CHRIST THE LIBERATOR

John 8:32
Harold Chambers

There have been many so-called liberators whose names are written on the record of the history of the world. Among some of the earliest individuals who deserve the title of Liberator we find a family of Jews who under Matthias Maccabaeus and his son Judas overthrew the Syrian tyrants and delivered their nation from foreign domination and successfully maintained Jewish independence until the conquest of the nation by Rome.

Then there are innumerable other liberators of their people, England reveres the name of Alfred the Great who freed Britain from Danish bondage. America honors its first president as the Father and Liberator of this great land. South America pays homage to Simon Bolivar who did much to secure independence from Spain. The American negro esteems Lincoln as the Liberator "par excellence."

These men all contributed much to the freedom of the world, and their labors live after them. But their achievements, great though they be, pale into insignificance before the work of the Lord Jesus Christ, the Liberator not of a nation or group of nations or a race but the Liberator of the whole world.

Judas Maccabaeus removed the burden of Syrian oppression from Judea, Bolivar freed the South American republic from the yoke of Spain, Lincoln freed the bodies of slaves; but Jesus Christ by offering his life as a sacrifice, "holy and acceptable to God", has freed the souls and bodies of men from sin.

More than this, this liberty given by Christ is perpetual. It is eternal. Men who delivered their fellowmen from various forms of servitude possessed no power beyond this present life. Although in some cases their jurisdiction reached across vast countries and spanned the distances between continents it extended only to temporal things and then was often of very short duration. At best life is full of changes and none know amidst the vicissitudes of existence if the liberator of today will not become the vassal of tomorrow. Jesus Christ came to offer all mankind perpetual freedom,—freedom whcih exists on earth and becomes eternal in heaven. While this eternal liberty is free to all who wish to receive it there are certain qualifications — call them demands if you will — which have to be met before this great freedom can be enjoyed in all its marvelous completeness.

Man must acknowledge his need of deliverance. He must confess his own inability to free himself. It was here that the self-righteous Pharisee who boasted of descent from the Patriarch Abraham, failed of salvation. The Lord Jesus had been telling them of His approaching death and the completion of His mission on earth. Many, impressed no doubt by His earnestness and his great confidence in Himself and God, believed on Him. Then he turned to those who believed and said, "If ye continue in my word then are ye my disciples indeed. And ye shall know the truth and the truth shall make you free." This surprised them. Possibly it ruffled their Jewish dignity as well for they remonstrated with Him: "we be Abraham's seed and were never yet in bondage to any man. How sayest thou, ye shall be made free?"

These people believed the teaching of our Lord. They were convinced of the truth of His words. They wished to escape the terrible judgments of God which they knew would inevitably be meted our to those who "died in their sins." Of course they knew deep in their hearts that sin was there for all their protestations of righteousness. But openly to confess their inability to remove their sin was not to be thought of for a moment. To acknowledge their helplessness, to admit their need of a liberator who would effectually remove the shackles and chains forged by years of self-righteousness would be to admit

that after all their doctrine of good works and external morality had failed to bring true righteousness into their lives and had failed to make peace with God. It was too much to ask.

We need not be astonished that the Jews and especially the Pharisees with centuries of external righteousness behind them did not accept the liberty Christ held out to them. The doctrine of salvation through observance of various laws and traditions was part of their life. It was in their blood, and the taint is still there.

It is astonishing, however, that in these enlightened (?) times — with millions of copies of the Word of God in circulation — when we hear ministers declaring that we possess far more enlightenment and understanding of God's Word than the patriarchs and prophets of old — it is astonishing and appalling to see great numbers of men and women refusing to admit their need of Christ as the propitiation for their sins.

Yet this is true. Man hates to admit that he is insufficient. He dislikes to admit that there are certain problems which he cannot solve. To confess failure along any line is extremely galling to him and so Christ is rejected and, trusting in a Pharasaical code of morality he sells the spiritual birthright, which is every man's heritage, for the paltry pottage of this world.

Unless there is an acknowledgement of the necessity of deliverance there can not be the regeneration of which Christ taught Nicodemus. The one is indespensible to the other.

Every true Christian, some time or other has arrived at the place where he has cried with the publican **"Lord, be** merciful to me, a sinner," thereby confessing his lost and fallen condition and showing his utter submission to the will of God. If the Christian has not arrived at this place he is not converted. Regeneration has not taken place. He is still in his sins and I care not how pure his life may be, nor how great his activities along the lines of social service are. I care not if he is a member of the most righteous denomination of all the great Christian Church nor how magnificent his gifts to charitable organizations may be, he is not converted because he is relying on human standards of morality to save him and he will not obtain eternal life.

"Repent, believe on the Lord Jesus Christ and thou shalt be saved." Accept Him in all his glorious fullness as the Son of God, the Son of Man, the Lord of Heaven and Earth and the Savior of mankind. That is the message of the Bible from "In the beginning," until the end of Revelation. It is the only message which teaches of the one sure road to Heaven. Some of you perhaps have not accepted the precious gift from the Supreme Liberator. Now is the accepted time. God is ever seeking such as would repent. If you draw nigh to Him the promise is that He will draw nigh to you. Let Jesus Christ — beside whose transcendent purity and righteousness all human morality and goodness are as the vilest sin — relieve you of your terrible responsibility and burden of sin. Submit yourselves to Him confessing the weakness and uselessness of any petty creed of morality you may have formulated and then "ye shall know the truth and the truth shall make you free". Then, "by grace ye will be saved through faith." You will be enabled to say to God, "Abba, Father" and the assurance of a glorious eternal existence beyond the grave will be yours. Only, Believe! Believe! Believe! not in human righteousness but in the Lord Jesus Christ.

At Christmas I no more desire a rose
Than wish a snow in May's new-fangled mirth;
But like of each thing that in season grows. — Ibid.

We can do nothing well without joy, and a good conscience which is the ground of joy. Sibbes.

Presents which our love for the donor has rendered precious are ever the most acceptable. Ovid.

ON CO-OPERATION

Paul Bender

An Open Letter to the Students and Faculties of Our Mennonite Schools.

In various Mennonite school circles numerous expressions have been heard recently, of a desire for closer cooperation in Mennonite education. Educational leaders of the church and those directly connected with the administration of our schools have given serious consideration to the problem of outlining and executing a unified program of education in the church. But let us, who are at the present time active members of the three Mennonite schools, Hesston College, Goshen College, and Eastern Mennonite School, consider what is our part in fostering and maintaining a vital contact and a proper spirit of cooperation between the schools.

It is evident that a community of interest exists between the three Mennonite schools now in operation. In the first place, the primary and ultimate purpose of each school is to serve the Mennonite church. Each school was founded and is being operated for the purpose of supplying the need of Mennonite young people for an education under Christian influence and with training in Mennonite principles. Other than this neither of the schools has any reason for existing. As evidence of the fulfillment of this purpose we observe that men and women are being taken from the ranks of the young people trained in each school to serve in positions of responsibility in the church. Likewise, while each of the three schools has its own individuality, their aims and ideals are similar. Each school places a strong emphasis on a definite Christian experience and a thoro-going Christian character; a wholesome Christian atmosphere is maintained in all its activities. In each school the Bible is taught in general and in special courses to all students, and the principles of the Bible are upheld in all departments. Together with these there is maintained in each school a high standard of scholarship. Also, there are persons in each school who have vital connections with the other schools. Some of the faculty members have received part or all of their training in one or another of our church schools, and some have served at different times on the faculties of two of our schools. In each school there have also been students who had previously attended each of the other schools. These have found that they could be in sympathy with the spirit of each school without violence to the other, and could be loyal to both schools at the same time. The existence of such a unity of purpose, aims and ideals appears entirely natural when we consider the fact that the three schools are each serving the same church in the same capacity.

It is accordingly desirable that definite cooperation should exist between the schools of the Mennonite Church. If they are to uphold and teach Mennonite principles, the principles upheld in the three schools must be identical, and these can be made and kept identical by no more effective means than through unified supervision and mutual understanding. Again, the Mennonite Church is small and scattered and she can hope to solve her educational problems efficiently only if she executes a unified program of education. The schools, likewise, are small, and they could effectively increase their efficiency by definite cooperation in such matters as standardization of courses, interchange of teachers, and the like. But these are largely questions of administration, and they are being seriously considered by those who have the administration of our schools in charge.

Moreover, an active cooperation between the students and faculties of the several schools is also highly desirable. We are sister institutions with common aims and ideals, and truly an intimate acquaintance and a close cooperation could only be bene-

fi_ial. Through the give and take of friendship we would receive inspiration to higher ideals and to greater efforts toward their accomplishment. An intimate relationship would tend to blend the spirits of the three schools in such a way as to simplify greatly the problem of the unification of Mennonite education now confronting our educational leaders. Thru cooperation we could also present a unified attack on the problems of education in the church and the more easily and effectively solve them. Certainly, a sincere spirit of cooperation properly expressed between the three schools would be a benefit to each of them and to the cause of Mennonite education.

But how can we develop a proper spirit of cooperation, and thru what avenues can it be expressed? These are the questions that we need to answer, and having answered them we must act upon our conclusions. It is very pleasing to observe that they have already been answered and acted upon in part. Several organizations in each institute have exchanged friendly greetings. At an informal meeting of the alumni, students and faculty members of the three church schools held at the time of the last Mennonite General Conference at Eureka, Illinois, representatives of each schools strongly urged unity in Mennonite education. These and other expressions show that a spirit of cooperation exists. But it is our duty to foster it and give it an opportunity to grow, if we wish to accomplish the ends its developments will make possible.

In looking for further answers to the questions stated let us keep in mind a few considerations. In the first place, we are sister schools in the Mennonite Church, and our relationships are primarily spiritual. The thing we have in common with each other that we do not have in common with other schools is the fact that we are Mennonite schools. This involves all that loyalty to our church implies; a belief in the Bible, a correct understanding of and a proper emphasis upon Christian life and spiritual development, a practice of all the other fundmental principles and distinctive doctrines of the Mennonite Church, and a staunch support of her various activities. It will be on this common basis that any true spirit of cooperation must find its broadest foundation. Again, we are not rivals, but are working together for a common cause. Hence our relationship should not be based on a spirit of rivalry, but should rather work toward the attainment of some common ends. Finally, we can not hope to accomplish much by way of cooperation unless we are acquainted. Therefore, anything that will help the schools to become better acquainted with each other will advance the cause of cooperation.

The writer does not wish at this time to offer any specific plans for cooperation, but merely to present the question as a whole. Let it suffice to say that the Young People's Christian Association and the school magazines have been suggested as being well fitted to cooperate in some way or other.

In this letter the writer has attempted to present a problem with a brief explanation of its setting and a few suggestions as to the basis for its solution. But it remains for his readers to solve the problem. This will not be accomplished by any one person alone nor in a short period of time. Neither will it be accomplished unless some individual person think on the question and act. Therefore, if you are interested in the question, if you recognize the necessity of cooperation in Mennonite education, think about it and discuss it with your friends. Then, when you have found some plan that is practical and desirable, execute it.

May all our deliberations and actions be under the direction of the Spirit of God, that her schools may continually render better service to the Mennonite Church and be a mighty power in the world for the best interests of Christianity.—Hesston College Journal.

ADVANTAGES OF DORMITORY LIFE

Beatrice Hershey

Dormitory life is an advantage to the college girl who wishes to develop herself spiritually, intellectually, socially, and physically. A girl's education is incomplete unless she develops a four-square life. The spiritual and physical part of her college life is just as important in preparing herself for the future as is the intellectual and social.

The dormitory girl has more time alone for daily devotion than if she worked in town or stayed at home. The rising bell does not ring until 6:15 o'clock. Until this hour everything is quiet; and, undisturbed by others, she can enjoy her Morning Watch.

Often-times girls excuse themselves from the various religious meetings because they do not have time, or the lady for whom they work does not like them to be away so often, or she objects when they return late after school hours or in the evening. If they room at home they must hurry back to help Mother. Kulp Hall is only a few steps away from the Administration Building and consequently the dormitory girl loses little time in going back and forth to the Tuesday Evening Bible Study classes, to the Thursday Devotional meetings, to the Christian Worker's Band, and to the Sunday services. During the week if there is some special religious meeting to be given on short notice, or a series of revival meetings, she has a better chance to attend these regularly for she lives near by. The after-supper prayer circles and the Wednesday Evening Prayer meetings which are held in the reception room of the girl's dormitory are spiritual advantages to every girl. Girls living outside find it inconvenient to attend.

The college girl who rooms in the dormitory becomes more systematic. In the evening she has a regular time in which to study—eight o'clock to ten o'clock. Until eight o'clock she has access to the magazines, newspapers, and books in the reading room.

Since she lives on the campus, she has more time to attend the lectures which are given from time to time. For this same reason, she is able to attend the Monday evening meeting of the Literary Societies, and to take part in chorus practice more regularly. These are all important intellectual advantages.

So far the spiritual and intellectual advantages of dormitory life have been discussed. There are also social advantages. By living at the dormitory, the girls become more easily, more quickly, and better acquainted with each other. There is an exchange of ideas which broadens the life of every girl. If she has a roommate, she learns to share her things and above all, herself, with someone else. In the midst of vastly different ideals and opinions she learns to stand by herself, to think her own ideas, to solve her own problems and to be the only one responsible for her conduct. Her social life is just what she makes it—either happy and unselfish—or unsociable and everything-for-herself. The dormitory girl again has the advantage of living on the campus which allows her more freedom to attend the various social activities which are a part of a normal college life.

The physical life of Kulp Hall girls is a fourth advantage to dormitory life. The tennis courts and the gymnasium are on the campus. Because of this the dormitory girl becomes interested in athletics and consequently takes more part in tennis, basket-ball, volley ball, and in other similar games.

These are not the only kinds of physical education provided for the Kulp Hall girl. She has the greater part of her own washing to do and all of her ironing. Most girls cannot afford to have their laundry sent out and do not live near enough home to have Mother do it for them. The stairways provide physical exercise—especially for the third floor roomer.

These are the reasons why I prefer to room in the dormitory.

— Freshman Theme

MENNONITE HISTORICAL SOCIETY NOTES

H. S. Bender

The December program of the society was held on Friday evening, Dec. 11. Timothy Brenneman of Goshen addressed the society on "The History and Principles of the Mennonite Brethren in Christ". Mr. Brenneman is a son of the early leader of this movement, Daniel Brenneman, and gave a very informing address. The next program will be given in January. It is expected that at that time Bishop D. J. Johns of the Clinton Frame congregation will speak on some phase of Mennonite History in Indiana. Friends are cordially invited to attend.

The following additions have been made to the Historical library since the last report:

"A History of the Mennonite Conference of Virginia and its Work", Scottdale, Penn'a., 1910.

"History of the Heatwole Family", by C. Heatwole, 1907.

"Descendants of Jacob Hostetler", by Harvey Hostetler, Elgin, Ill., 1912.

The first two volumes were acquired by purchase, but the last was the kind gift of the author, to whom hearty thanks are due. Friends having Mennonite Books of any sort, which might be valuable in a historical library are solicited to inform the society of the same.

DEATH OF LUCIE MAY RODMAN

Faculty and students were saddened to receive the news of the death of the wife of Orville T. Rodman. Professor of English in Goshen College last year. The following letter, while bearing a weight of crushing sorrow is full of the Christian's triumphant hope and unwavering faith.

"She was taking a full course in the Christian Normal Institute where I am teaching, and also was teaching a class in the grades. She had been subject to sick headache for some time, so we were not much alarmed when she became sick about the last of October. Soon it was pronounced typhoid fever and we got a trained nurse. The case seemed very light for a week, but then turned for the worse and finally showed symptoms of pneumonia. With her last breath she said, "I'm going to Christ" and calmly slipped away at 5:30 P. M., Nov. 25, 1925. After a brief service here on Thanksgiving Day, I took her to Kansas City for burial, whcih was on Nov. 30. Her whole family and my two sisters were present, and all agreed that God knew best in taking the one who was best prepared to meet Him. Surely it is a wonderful thing to find peace by faith in God and the final resurrection, at such a time.

"She came by her great faith by inheritance and long ancestral training. Her father is a Latimer descended from the immediate family of Hugh Latimer, the English reformer-martyr, who was burned in 1555. Her mother was (or is) a Bradford in direct line from Gov. Wm. Bradford of the Pilgrims of 1620. I could see the influence of the spiritual atmosphere of Goshen College upon her religious attitude. While I am working with the free churches of Christ which are trying to guide all Christians back to the Bible foundation of Christian unity, I see that the Mennonites can give lessons to all other groups in real Christian living. With the deepest feeling of brotherhood I wish to express my appreciation of the good it did us to sojourn with you last year."

The letter was read in the Thursday evening devotional meeting and the students voted to extend their sympathy to the bereaved. At a special meeting the faculty adopted resolutions of respect and condolence.

Mrs. Rodman had endeared herself to the members of the college community by her quiet womanliness and unselfishness and was recognized as an outstanding example of Christian piety and ardent devotion to the simple Gospel of Jesus Christ.

THE PROBLEM OF PHYSICAL EDUCATION

Olive Wyse

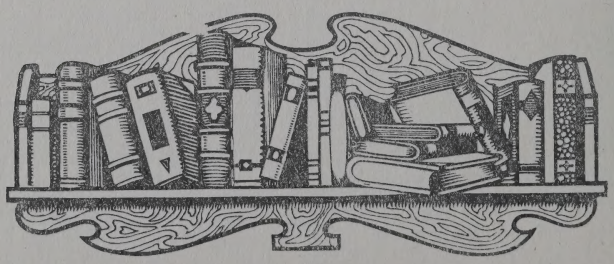
The average college student, living in a crowded dormitory, in classrooms, and in stuffy libraries needs some definite form of physical exercise. His years in college may prove harmful if his mind is trained at the expense of the health of his body. In his desire to attain high standards of scholarship, to participate in the social activities of the school, and to contribute to the religious life in the institution, he is prone to neglect taking a sufficient amount of wholesome exercise. If the school does not meet this problem by providing an adequate amount and wholesome form of physical training, its students may be unfit for service in the world after they have finished their college work because their health has been undermined.

The schools have been trying to solve this problem of physical education. Some have spent large sums of money, much time, and no small degree of energy in solving it by introducing intercollegiate athletics. Now, they are slowly awaking to the inadequacy of their method. They are lamenting the fact that the health of many students is impaired when they finish their school work. Why should there be such results? The answer is evident; some few have received too much strenuous physical exercise while the majority have received too little.

However, this does not indicate that there is no solution to the problem. Educators agree that every student should not neglect his physical training while he is getting mental training. Now it remains to discover the best method to insure success in furnishing this training to every student. At the present time the most satisfactory method is that of requiring each student to enroll in supervised physical exercise classes.

Such training classes do not aim to produce gymnasts and professional athletes. Their primary aim is to promote and encourage the health and development of the body. The exercises are designed to correct posture, to develop the muscles, to facilitate the proper functioning of the respiratory, circulatory, and nervous systems. The value of these exercises in contributing to bodily health and physique is sufficiently great to justify their place in the curriculum. This is not the only reason they are important. If they are rightly conducted, they develop qualities of alertness, precision, concentration, and nervous control. They are given by command. This necessitates self-control, self-restraint, and co-operation. The constant call for harmonious working with others helps to foster unselfishness and to promote a desirable public spirit.

In view of the necessity of bodily exercise and of supervised physical training it is worthwhile to spend two hours each week in a physical education class.



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EDITORIAL

THE SPIRIT OF CHRISTMAS

Among the holidays that the changing year brings to us the Christmas season is probably the most delightful of all. We await its return each year with the same happy anticipations. We love its unchanging spirit of gladness and goodwill. Our hearts turn voluntarily toward the promotion of happiness for others, even to the extent that we forget our own. The very air is filled with the incense of generosity, and as it kindles in our hearts we give a part of ourselves, our time, and our money in our gifts to our friends. Love widens the circle each year. The spirit of Christmas is peculiarly unselfish in its expressions of kindness.

There is another, a greater characteristic of the true spirit of Christmas. In our busy preparations for the day it is possible for us to miss the real significance of the event we are celebrating. As we recall the beautiful scene of the first Christmas we see the wise men worshipping before the Christ-Child, and presenting their gifts to him. This reverential devotion should be the outstanding characteristic of the real Christmas spirit. Our deepest joys should find expression in holy adoration and worship. Our most unselfish gift should be the life that Christ came to redeem.

If we neglect the spiritual significance of this season the Lord Jesus finds no more room in our hearts than he found in the inn. Our happiness rises no higher than a personal satisfaction that we have been good to those that love us. But when Divine Love is born into our hearts, the highest joys, which transcend all other pleasures, will fill us to overflowing and make our lives a blessing continually. The spirit of Christ will sanctify our minds so that our true spirit of Christmas will abide throughout the entire year. G

A SAVIOR

No sweeter message was ever heard by man than that brought to the shepherds by the angel for it told them of a Redeemer thus enabling man forevermore

to sing the song of the redeemed. One star that glittered through the ethereal heavens on that wonderful night emitted a holier light than all the other stars for it guided men to the Bright and Morning Star. No gift has ever been given that has meant so much for the world as the one given on that first Christmas day for it gave us access to the eternal riches of God through salvation by Jesus Christ. The songs which the angels sang on that memorable December night on the far-away Judean plains can never lose their blessed charms for we feel their music pulsating through the secret chambers of the soul with each recurring Christmas. Those songs speak the good tidings of a Savior.

In this perishing world, what is more comforting than to know that a just God has provided a means of salvation for the children of men. A Savior has been given to the world to lift men from sin and make it possible for them to be recipients of the exceeding great and precious promises of God. This is why the wise men rejoiced with exceeding great joy when they beheld that radiant star, and why the shepherds returned to their flocks glorifying and praising God for all the things that they had heard and seen. This is why devout disciples of Christ have ever since been saying, "Thanks be unto God for his unspeakable gift." This is why self-sacrificing missionaries have been hazarding their lives that all men everywhere might have knowledge of the good tidings of great joy, which shall be to all people.

God has given the world a Savior in the person of his own dear Son. If men perish it is not because God has lacked in his provision for their salvation but because of the negligence or unwillingness of God's people in declaring the Gospel, or of sinners in accepting it. Let this Christmas season renew our personal joy, our love to God, and our good-will to all men, and may it impress us anew with our obligations to a lost world. May the name of Jesus, our Savior, become sweeter with each succeeding Christmas. W

FREE-THINKING

The free-thinker is one who frees himself of or refuses to recognize authority or inspiration in respect to religion. Authority controls the actions and destines of men. An authority must represent truth. A man can not speak authoritatively unless his speech is free from falsehood. Whether the free-thinker is wise or unwise, whether free-thinking is safe or unsafe, depends upon the nature of truth. If standards of truth vary, if what is truth for one man is not true for a second, and what is truth for the second is not true for the first, then there would be justification for free-thinking. Does truth change from one generation to another? Is the truth as spoken by Christ and Paul still truth? If standards of right and wrong are fixed and eternal, if the great underlying moral laws that were binding in the days of Moses or Socrates are binding today, if the message of the Bible is as authoritative today as when proclaimed by the sacred writers, if truth stands immutable, eternal, firm as the rock of Gibraltar, then free-thinking is foolishness.

The free-thinker has no foundation upon whch to build. To him there is nothing stable in this world. The sea of life has no immovable rocks for safe landing. He has no more solid a place to anchor himself than a drowning man amid floating blocks of wood. He will be dashed to and fro as the blocks upon a ruffled sea. His world is a world of confusion for truth and authority are not steadfast.

Man's conception of truth changes. But God does not change. Since he is the source of truth, truth fundamentally does not change. Principles of righteousness abide through all the vicissitudes of life. What was truth for Nicodemus in his night interview with the Master is just as true for any other man at any other time or any other place. Man's thinking will not overthrow authority. No one can stand and declare that because he does not believe certain truths they are not truths and not authoritative for him.

We must conform our thinking to the unshakable laws and principles which

hold and bind the world. Originality in thinking which disregards indisputable authority is destructive. Why not follow the safe and unconfusable way through life which has been mapped out by the teachers of righteousness of all generations. The paths with the guideposts of truth are safe. W.

LECTURE COURSE

Edward Amherst Ott, one of America's foremost orators with thirty years experience on the stage delivered his world-famous lecture, "Sour Grapes" on the evening of November 16. Heredity was the theme of the lecture. He proved that both physical and mental weakness and physical and mental power are due to heredity. He appealed for better health for our own sake and for the sake of the generations unborn. He carried the audience through serious thinking, humor and pathos by his exceptional oratory. Prof. Ott was a pioneer in popularizing biological ethics. The lecture has been delivered over 4,000 times and is the most notable one of the course.

Dr. Wherahiko Rawei, native Polynesian raconteur, gave a realistic portrayal of the customs, crafts, arts and folklore of the South Sea Islands on the evening of November 30. Dr. Rawei is a native of New Zealand. He received his education at Rugby and Cambridge having been adopted by an English army officer and his wife. He spent fifty years in medical work among his people. He has appeared before many representative American organizations notably, at Carniegie Hall, New York City and the Art Institute, Chicago. The lecture impressed us with the beauty of the South Sea Islands and the intelligence of the people.

The fourth number of the lecture course was presented on Tuesday evening December 8, by Mr. Sidney Landon. Mr. Landon is known throughout the United States for his remarkable impersonations and character studies of the greatest of America's literary geniuses, including Longfellow, Poe, Holmes, Mark Twain, and many others. These impersonations were of great value to students of literature.

THE SHEPHERDS AND THE CHRIST-CHILD

Versification of Luke 2:8-20.

The humble shepherds in the field
Were watching o'er their flocks by night,
When, lo, the angel of the Lord
Upon them came with glorious light;
And they were sore afraid.

The shepherds heard the angel say,
Fear not: Behold to you we bring
Good tidings of great peace and joy,
For there is born to you a King,
A blessed Lord and Saviour.

In David's city he is born,
And this to you a sign shall be:
There in a lowly manger laid
The babe in swaddling clothes you'll see;
And this is Christ the Lord.

And suddenly angelic hosts
While praising God were saying still,
Let glory be to God, the highest,
And peace on earth, to men good-will,
For Christ the Lord is born.

The shepherds to each other said
As heavenward the angels turned,
Let us to Bethlehem now go
And see this thing which we have learned
The Lord hath made it known.

With haste they came and found the babe
A lowly manger was his bed.
And having seen what they were told
They far abroad the saying spread
That others too might know.

Then wondered they who heard these things,
But Mary pondered every word.
The shepherds to their flocks returned
With praise to God for what they heard
They glorified his name.

Peace is such a precious jewel that I would give anything for it but truth.
M. Henry

RELIGIOUS

WEEK OF PRAYER. NOV. 8-15.

During this week regular prayer meetings were held a half hour each morning before breakfast, except Saturday. The most of these were held in the reception room of Kulp Hall, the men meeting conjointly with the women. In the separate meetings the men met in different rooms in East Hall and the women in the reception room. In connection with these meetings three short talks were given in chapel: "The Need of God in my Life," by Dean Oyer; "The World's Need of God," by Elvin Snyder; and "My Response to the Call," by Irvin Burkhart. Saturday evening the subject in Christian Worker's Band was, "India's Call to Christianity," in which Joseph Graber took part. The week was closed by a Missionary Day, the college Sunday School contributing six hundred and forty-one dollars toward the support of orphans, evangelists and teachers in India. A men's quartette sang, "Let Christ the Pilot Be", and "The Keeper of the Light", followed by a sermon by Joseph Graber; Isa. 6:1, "Arise, shine; for thy light is come." The closing service was the Young People's Meeting in the evening,—"What the Church expects of her young people, in the home, the school and the church," discussed by Omer Steider, Prof. Witmer and Prof. Bender respectively. As a result of these meetings we feel that our spiritual life has been deepened and a deeper consciousness brought to us that we need to have God controlling and dominating our whole being.

THE NEED OF GOD IN MY LIFE

First I need a consciousness that sin exists in my life, not merely as mistakes or wrong deeds but sin as guilt. And in order to see my guilt I need a vision of God's holiness. Second, I need God in my life not only to convict me of sin but to cleanse from sin, — from guilt of sin. And still further I need God in my life to keep me cleansed from sin, — from the power of sin. Lastly the recognition of this need leads me into service, and here I need the help of God to see the need of the world and to help me to work where he wants me.

—Dean Oyer

THE WORLD'S NEED OF GOD

Christ died for a world of personality. "Christian" America needs a Savior. She has one, — Jesus; but has not experienced Him as a Savior. "Christian" America needs a burden for lost souls. Christians in America need a soul stirring experience. Europe needs a Savior. Russia needs Bibles. India with her demonology and deified lust needs a Savior. Africa is called the land of footprints, yet the footprints are not following those of the Master. Mohammedanism is making a steady march southward. She needs a Savior. In China, because of unfaithful missionaries, students are asking, — "may we believe in God?" Pray for the unbinding of feet, arms and hearts of China. She too needs a Savior. Japan groping in the dark is too slowly rising because she has no Savior. In South America the Christ of God is unknown. She needs a risen Christ, a Savior. The world needs God as a Savior and as a Master. Jno. 3:16. There are a thousand obligations, and a thousand responsibilities. How will we respond?

— Elvin Snyder

MY RESPONSE TO THE CALL

It is my responsibility to make my immediate environment as nearly ideal, as word, deed and thot can make it. Resolves alone cannot make man good. Some one has said, "Resolves are bits of spasmodic earnestness. But on the other hand one must resolve to undertake. The prodigal was a swineherd until he said, "I will arise." He resolved, then acted. Each of us has a personal responsibility to the spirit of our college. It will be just what we make it. Characteristic of our spirit we want; Love of Christ, joy of Christ, peace of Christ, humility of Christ, and strength of Christ. The college atti-

tude must be wholly and completely dominated by the spirit of Christ. We want to be able to look back and realize that we have contributed. "I was not disobedient to the heavenly vision" — Paul.

— Irvin Burkhart

INDIA'S CALL TO CHRISTIANITY

The Christian Worker's Band on November fourteenth was one of the most interesting and helpful meetings since school opened. "India's Call to Christianity" was presented from three viewpoints.

Charles Fricke discussed "The Call of India's Early Missionaries and Their Challenge To Us." He stressed Carey's well-known maxim — "Expect great things from God, attempt great things for God," which expectation and endeavor held Carey for forty-one years in India digging nuggets of gold out of the dark place and bringing them into the glorious light of Jesus Christ. So also the lives of Judson and Dr. Duff are a challenge to us. Especially stirring is Duff's last appeal whch he made not only to Scotch parents of his day but to Christian mothers and fathers everywhere he pled — "Have you no more sons and daughters for Christ and for India?"

Further interest was added by the presence of D. D. Miller, a member of the board of missions and charities, who gave an address on Mennonite missionaries who, in a very real sense have "given all" to India.

The first to answer this call was Jacob Burkhart who in 1906 was laid, "under the Mango tree" from whence he calls others to take his place. Out of hearts of self-sacrificing love and patience four of our missionaries have died on the field.—Jacob Burkhart 1906, Mrs. Geo. Lapp, 1917, Mrs. P. A. Friesen, 1921, and M. C. Lapp, 1924. They all served India for a number of years and from the strain and burden of the work were forced to lay down their lives. What is our response? "Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself, but, as it is written, "the reproaches of them that reproached thee fell on me". — Paul.

Bro. Joseph Graber, who, with Mrs. Graber, Minnie Kanagy and Ada Hartzler are sailing for India on November 25 gave the closing talk of the evening on, "How the Call came to me." Bro. Graber is not looking forward to an arm-chair life of ease in India but is willing at the Master's call and guidance to "deny himself, take up his cross and follow Him." The response to the call was finally settled when Bro. Graber faced the question—"Why don't you go?" Finding no reason, though his services were desired at home, he put himself into the Lord's hand and said, "I am willing."

"This expression", he said, "should be the normal attitude of every Christian experience."

The Male quartette very appropriately sang, "Despised and Rejected" and, "Go ye into All the World" which brought to our minds the Master's great work of love and ours.

T. K. HERSHEY SPEAKS

On Saturday evening December 5, Bro Hershey spoke to the Christian Workers Band. His message was particularly for young people — that our lives might be clean and in God's hand. The following Sunday morning he preached to the local congregation on the subject of prayer. In the evening he spoke again making an appeal for South America.

THAT YE MIGHT HAVE LIFE

Man was lost in sin, unable to save himself.

Christ, the only son of the omnipotent God, one of the Godhead, was without stain or taint of sin.

God the Father had compassion on the souls of men and "sent His only begotten Son" to be born in the lowliest place possible. He lived among men, suffered, and was "in all points tempted like as we are." He was despised; cast out of His home community; laughed at; smitten; falsely accused; denied; betrayed; crucified; forsaken by God; died; was resurrected and ascended into

Heaven; for he had fulfilled the mission for which he came. —"THAT YE MIGHT HAVE LIFE. AND THAT YE MIGHT HAVE IT MORE ABUNDANTLY."

ARISE, SHINE; FOR THE LIGHT IS COME

The church as a whole today is spiritually asleep and this call comes to it. Sleeping is dangerous because one is at the mercy of the enemy, but it is one of Satan's effective methods of working today. The disciples in their distress called to Christ as he was sleeping in the ship in the midst of the storm, — "Carest thou not that we perish?" Today the situation seems to be reversed. The world as a ship is sailing on her voyage to eternity. Christians are below, in the ship sleeping. Christ is on deck, calling for help to save from shipwreck those who know Him not, and saying,— "Carest thou not that we perish?" The dreams that we have while sleeping, and which come because of intemperence are a very poor means of getting direction from God; when we ought to be awake instead.

The men who are already busy are the one's God calls. There is a remarkable relation between conviction and knowledge. "Look unto the fields for they are white already to harvest." Conviction comes through knowledge. We are afraid to look for fear we shall see opportunity. To look and see clearly we must appreciate the value of a human soul, Jno. 3:16. We must be able to see, that a soul without Christ is lost, that "he that hath the Son hath life," that no soul is saved but by the precious blood of Jesus, and that the world is dying for a Savior.

Christ says to the Christians "Ye are the light of the world." Christ is the great light and we are His bearers. The text does not say, "Get busy," but, "Shine." And that is a call to everyone, not only to missionaries, but to every Christian. The only individual limit to my shining is the amount of Christ light I can have in my life.

"For thy light is come," means responsibility. Why am I saved and others lost? Because I did something? God chose the Jews to make his will known. They thought the candlestick was for themselves, and did not realize their responsibility, and thought they were only bearers. Consequently he removed it from their hands. "And lo we turn to the Gentiles" — Paul. Now we have the candlestick. Are we bearers? Will God take it from us? One great paradox in the Bible is, — give and you shall be increased. Mal. 3:10.

Joseph Graber

PRAYER MEETING

The Cabinets of the Y. P. C. A. in a recent meeting have decided to reserve one Wednesday evening Prayer Meeting in every month for the purpose of praying definitely in behalf of some particular problems of our own church. Members of the Y. P. C. A. Cabinets will write personal letters to the different institutions, boards and committees of our church requesting them to tell us definite problems for whcih we may pray. The first meetings of this nature were held on December 9, at that time we prayed definitely for the success of the revival meeting then in progress at Hesston College and also that the way might be prepared for our own coming revival meetings.

We believe that God can accomplish wonderful results through the definite, united prayer of a large group of consecrated Christian young people. We believe, too, that these special meetings will help us to appreciate more fully the problems of the Mennonite Church, and will instill into our student body a spirit of greater loyalty to her.

A Sunday School Normal was conducted at various northern Indiana churches for the benefit of the Sunday Schools. Professors Hershberger, Bender, Umble and Dean Oyer were among the speakers. Such subjects were discussed as: "Sunday School Organization," Lesson Presentation," "Lesson Preparation," and "Sunday School Evangelism."

OUR LITERARY SOCIETIES

VESPERIAN

Our programs have been quite varied for the month of November. We feel that they have been both educational and entertaining. The Hawaiian program increased our interest in Hawaii, that island of palm groves and romance. The program on "Woman's Sphere in the World Today" helped us to recognize more fully the opportunity that the woman of today has in exerting an influence in the world. She has great opportunities before her in the school room, the home and in the nursing profession.

Public Christmas program which was given on Dec. 14, 1925 by Adelphian and Vesperian Literary Societies.

Welcome Address — Ruth Yoder.
Men's Quartet arranged by Tillman Smith.
Christmas Reading — Leona Cockley.
Duet — Florence Hooley and Vera Lantz.
Address —Charles Fricke.
Octette — Arranged by Ellis Zook.
Pantomine — Lead Kindly Light.
Closing Address — Clifford Martin.
Chairman — Perry Yoder.

AVON

The Avon Literary Society is making decided progress, judging from the programs rendered.

The Thanksgiving program, which was given November 23, was as follows:

Original Thanksgiving Reading—Esther Brunk.
Daily Gratitude — Dora Shantz.
Music — Beatrice Hershey.
Thanksgiving Poem Contest — Irene Zook, LaVerne Sommer.
Music — Beatrice Hershey.
Things to be thankful for:
Educational Advantages — Freda Imhoff.
Socially and Physically —Lulu Smitih.

The interest thus far manifested, shows that the Avons will continue to uphold the motto of the society —"Esse Quam Videri."

AURORA

Two things have characterized the meetings of the Aurora society this year: first, the almost perfect attendance and, second, the variety and worth of the programs.

Every Aurora can and should be present at every meeting exactly on time. It gives the old members a thrill of satisfaction to hear the new members respond to the roll call with Aurora snap.

Several of the last programs were clearly the result of thorough preparation. One program was devoted to the gas engine and its applications. When the program was over, the blackboard was covered with diagrams of aeroplane motors, of gas engines, and with equations concerning the efficiency of a heat engine in terms of the absolute temperature changes of the working substance. A series of Ford jokes added spice to the program.

One evening was spent in a study of comparative religions. Brahmanism, Buddhism, Mohammedanism, and Confucianism were discussed by various members. At the close a number of men took part in the open discussion on "What differentiates Christianity from any other religion or system of philosophy." This open discussion feature is finding much favor. One entire evening was devoted to a round-table discussion on "Crime and Its Treatment." This subject was divided into four main topics:

Causes of Crime.
Forms of Crime.
Types of Criminals.
Remedies for Crime (prison systems, eugenics, etc.)

Every member was required to prepare on all phases of the subject and especially on one topic. Howard Musselman conducted the discussion and his one great difficulty was to determine who was entitled to the floor. Every member took part while many of the men spoke a number of times. It was found necessary to continue this program con-

siderably beyond the usual time for adjournment.

The society is having the arch repainted. A quantity of Aurora stationery with a new design has been printed and is finding much favor. Every member is realizing that to be a good Aurora he must work with a will and moreover, that the work is well worth while.

ADELPHIAN

Adelphian programs for the past month have been widely varied and unusually interesting. Programs have covered science, literature, Thanksgiving and current event topics. One of the most interesting of these was the one presented the Monday preceding Thanks giving, as follows:

"Why Our Forefathers Celebrated Thanksgiving.", —Irvin Burkhart.

"The Most Thankful Moment of My Life," — Roy Zook, Elvin Snyder, and Howard Schertz.

"Why We Should Observe Thanksgiving," —Charles Fricke.

Reading, — Marion Schertz.

Adelphian quartet, arranged by Ellis Zook.

The program was well rendered and enjoyed by all.

The society in co-operation with the Vesperians, presented a conjoint Christmas program in the Assembly Hall on the evening of December 14. This program is given under the Vesperian notes.

PHILOMATHEAN AND CICERONIAN

The following talk was given to the literary society on November 30th by Professor Umble.

Maximum Efficiency in the Literary Society

In public literary work three factors are essential: stage presence, delivery and thought. Good stage presence is secured by the simple expedient of standing erect with the shoulders back and head up. Essential elements of good delivery are absence of mannerisms, clear, distinct utterance, earnestness and dignity. Finally, good thought is necessary for holding the respectful attention of an audience.

Practice in extemporaneous speaking, debate, oratory, dramatic interpretation and music is legitimate academy literary society activity and will furnish the necessary preparation for successful work in the college literary society as well as for public life after graduation. The impromptu address develops ability to think before an audience but is not so valuable for beginners as the prepared talk, oration, or debate. The men and women who have gone out from Goshen College with the best equipment for public work in the Church or in society have been faithful active members of their literary society.

DEBATING

On Friday evening, December 4, the Junior-Senior debate was held in the Assembly Hall. The question was, Resolved: that Congress should enact a law embodying the essential provisions of the Huber Unemployment Bill, constitutionality conceded. Both sides presented good arguments. The judges were Dean Oyer of the college, Mr. Roscoe of the Salem Bank, and Professor Gerig of the Goshen High School. They decided unanimously in favor of the negative which was upheld by the Seniors.

EDUCATION WEEK

In observance of education week, three valuable addresses were delivered to the students and faculty. On Wednesday morning, November 18 Attorney Deahl and Mr. Nymeyer of the Salem Bank spoke on Thrift. On November 19 our instructor in Philosophy and Psychology, Professor Hohn, read an article on "The Contribution of Sociology to Education." Attorney Zook, one of the older and honored men of the city of Goshen, addressed the College on November 20, using as a subject, "Teachers as Character Builders."

All these speakers while speaking of the necessary virtues in connection with material success, placed special emphasis on Christian character as the first requisite of a useful life.

College News

A special bus was hired to convey about thirty students to South Bend on the evening when John McCormack sang in the auditorium of the new gymnasium at Notre Dame University.

The Auroras met the Adelphians on the basketball floor on November 6. The score was 12 to 13 in favor of the Adelphians.

Armistice day was observed by having vacation in the afternoon. A group of students went out to the woods for a "steak fry" as it was an ideal day.

The Avons and Auroras gave a delightful program at the Forks Literary Society.

Every one is trying to look his best,—picture taking time is here.

"Apples Ripe", is a new parody to "Cherries Ripe" is being sung by a fair damsel inmate of Kulp Hall.

The classroom and office of the English department have undergone quite a transformation in the application of a coat of paint.

Memory books are making their rounds in the reading room. Practically every girl is the possessor of one. Woolworth's 5 and 10 cent store is doing a rushing business as a result.

A group of students heard the rendition of "The Holy City" by a choir of boys at the St. James Church.

Students serenaded the President on the evening of December 5, the occasion being his birthday.

Miss Klopfenstein entertained various groups of students at her rooms on Eighth Street this fall.

Professor and Mrs. Witmer entertained the Junior Boys' Debating Team at an oyster supper on the evening of the debate.

President and Mrs. Yoder entertained a number of the faculty members on the evening of December 5, it being Mr. Yoder's birthday.

Beatrice Hershey — at Avon-Aurora program given at Forks Literary — "Are we going home the same way we came?"

Miss Klopfenstein gets off the city car after riding a few blocks to walk about five blocks.

Harold Bachman — In Zoology class — "Don't shrimp belong to the class, 'Insects'?"

On November 12, President Yoder left on an extended trip eastward and preached at the Central Church, Fulton, Co., Ohio in the evening. On November 13 he filled an appointment in Portage County, Ohio, while on the 19th he preached near New Wilmington, Pa. On November 20 he crossed the border line between Canada and the United States and served the congregation at Vineland, Ontario in a preaching service and then he attended a missionary meeting at Hagey's Church near Kitchner, Ont. On November 22, President Yoder returned to Goshen, and attended an important meeting of the executive committee of the mission board at Elkhart the following day. His stay with us was short, however, for on Nov. 26, he, with President Bender of Hesston College went to Elida, Ohio for an important committee meeting. He returned December 4 and is again engaged in his duties as College president.

Dean Oyer was absent from the College from November 11-16. He was attending the Conference of Pacifist Churches at Friends' University, Wichita, Kansas, where he gave a report on "Recent Peace Work of the Mennonite Church." On the same trip he conducted chapel services at Hesston College November 13, and preached at the same place November 15.

C. L. Graber, our business manager, is also called to duties outside of the College. The week following Thanksgiving he spent visiting the Mennonite Churches in Michigan in behalf of his duties as secretary of the Indiana-Michigan Sunday School Conference. On December 4, he left for Hesston, Kansas, to conduct a series of evangelistic meetings at Hesston College.

Irvin Burkhart, our student minister exercises his calling as a preacher by serving many of the churches in the community. On November 22 he appeared on a missionary program at the Clinton Frame Church. On Thanksgiving day Bro. Burkhart gave two talks at a Sunday School meeting near Kokomo, Ind.

Professor Lehman, head of the mathematics department, continually seeks new ideas for his work. November 27 and 28, he attended the Central Association of Science and Mathematics at the University of Chicago.

Professor Bender, Professor Hershberger, Ellis Zook and Amasa Kauffman appeared on the Sunday School program held at the Clinton Frame Church November 29.

Henry Bohn when told that his Bible was in the lock up made the following "historic" statement, — "That's going some; take a fellow's religion away and then make him pay two cents to get it back."

Homer Swartzendruber, of Dayton, Ohio visited his brothers Herbert and Thomas, at the College November 24.

Professor Weaver took a group of normal students to visit the North 5th. street school in Goshen, November 25.

Nine regular basketball teams have been organized in order to give the boys regular physical exercise.

The dining hall was rather "sparsely populated" Thanksgiving day, only 24 being present at noon. Of course this does not mean that the rest of the "regulars" didn't eat but that they were scattered in different parts of the surrounding community and states. Ohio, Michigan and Illinois all claimed holiday visitors from the college.

Pearl Klopfenstein conducted a children's meeting in connection with the Sunday School meeting at Elkhart on Thanksgiving Day.

ALUMNI

Wallace Evans, '22, was married Oct. 9, 1925 to Miss Ada Carolyn Murray of Cleveland, O. They are at home at 1854 West 65th St., of that city.

Howard Yoder, '22, was married to Miss Ethel Good of Maywood, Ill., Oct. 7, 1925. They will make their future home at Barberton, Ohio.

Friends of B. F Stoltzfus, '17, of Lima, O., will be glad to learn of the work in which he is engaged. Mr. and Mrs. Stoltzfus sailed to Bulgaria last August and are now located at Samokov, Bulgaria, studying the language. Mrs. Stoltzfus was formerly Miss Esther Johnson of Oswego, N. Y. There she was engaged in Y. W. work with Russian and Polish factory girls. She is in charge of the Y. W. C. A. in the American School for Girls in their new field, while Mr. Stoltzfus will work chiefly in the American School for Boys.

Ezra Hoover, '22, is superintendent of the New Paris High School, where he has been for several years.

Glen Kropf, '22, is teaching in the high school at Stroh, Ind.

Florence Bender, '22, is teaching textiles in the Elkhart High School, Elkhart, Ind.

Vera Thornton, '22, is librarian in the Goshen High School and is also teaching English.

Edna Eigsti, '22, is teaching in the high school at Avilla, Ind. She has been principal for several years.

Dorsa Yoder, '23, has resumed his position in the high school at Bunker Hill, Ind. Besides his work as instructor Mr. Yoder is athletic coach.

Wilbur Miller, '22, is superintendent of the high school at North Lewisburg, Ohio. He is also instructor of public speaking and chorus work.

Arthur Dillar, '22, is superintendent of the high school at Metamora, Ill., and also teaches science.

Mary E. Hooley, '16, visited at the College Thursday morning Nov. 12.

Miss Hooley attended Columbia University last year and this last summer, and received her M. A. degree in October. She is visiting friends in Goshen.

Walter Rutt, '22, is engaged in teaching in the South East High School at South Bend, Ind.

Allen King, '22, is principal of the high school at Struthers, Ohio, where he was last year.

Margaret Anderson, '22, is employed as stenographer by a prominent piano company in Chicago, Ill.

Harold Good, '22, who had been in business with his father-in-law at Orville, O., is teaching in the high school at Hillsboro, Ohio.

Professor Hershberger: What are some of the social functions of Guilds?

Miss Zehr: The members attended each others funerals.

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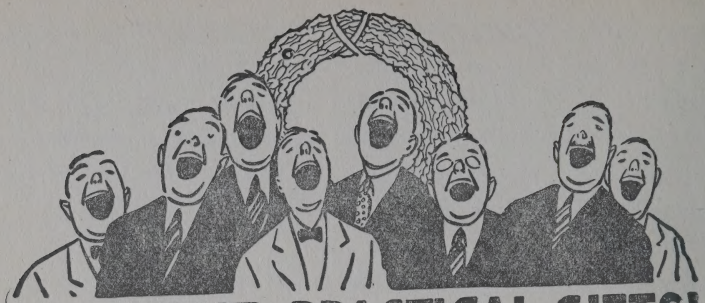

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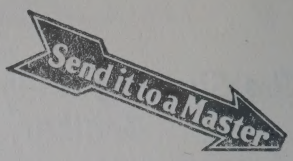

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VOLUME 27 NUMBER 4

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THE GOSHEN COLLEGE RECORD
JANUARY NINETEEN TWENTY-SIX

SONNETS

TO A FRIEND

As shines a star in heaven's deepest blue
And helps to light the traveler on hi-
way,
So God gave her to me. I hold that day
A holy one. It bids me yet be true
Tho many days have passed since last
her face
I saw. Yet this I know her prayers
for me
Ascend to Him who helps my faith to
see
The providence that led, — a means of
grace.
The road lies long between her place
and mine;
Her task she found, she labors there
for Him
Who loves us both. And may her life
gleam far
To teach more hearts to trust, their
lives resign
To him who guides — tho dark the way
and dim,
When thots of her give hope as doth a
star.

— Sadie Hartzler

ARROWSMITH

"And probably we'll fail", for all our
toil.
From centuries of great, unselfish pain,
From lives ungrudgingly forswearing
gain,
That wavered, fell, but always from the
soil
Derived fresh strength and visioned
now anew
Some distant goal of Nature's secret
bared,
Has come the creed of those that ever
dared
To try and fail, and judge that all
their due.
Success too often is the god implored,
For fame are souls and hopes crushed
to the earth,
And power calls like rich, sweet wine to
youth.
But God, for strength to be a fool for
Truth,
To fail, be scorned, and cursed, to have
no worth;
In trying, learn to find our great reward.

— W. T. Stalter

LIFE'S SPRING

As spring bursts forth with burning
rays of sun.
And sweet aroma fills the laden air,
From colored beds of tulips everywhere,
That raise their heads with morning
just begun,
To beckon to each songster in his fun,
And shout in sterling accents clear and
fine,
"The blessed Hand that made us is
Divine —
Each heart must learn it e'er his race
is run";
So bursts each raptured soul in life's
glad spring —
On eagle's wings he mounts above the
crest
Of every low, degrading, sinful thing,
And on the blessed bosom of his Guest,
Where angel voices never cease to ring,
With tender, loving arms he is caressed.

— Beulah Loucks

RAISING THE ROLLER CANARY

Maude Egli

Close attention to the habits of the golden canary and proper care of the birds in the successive stages of their development make the breeding of canaries an interesting and profitable sideline.

In preparing a nest for the female bird, we must be sure that it rests on a firm foundation. I use a screen nest, made especially for this purpose and place it in a frame in the cage. However, a cocoanut shell with one end cut off, will serve the purpose just as well.

The material they use for lining the nest, is deer hair, and sometimes they will use paper cut into small strips. This material is usually hung close to the top of the cage. Both the male and female build the nest and are very busy during this time. It usually takes from two to four days to get the nest ready for the eggs.

The morning after the nest is finished, there will be a small, light blue egg in the nest, and each succeeding morning for about six days. Sometimes there are seven but the average number is five or six. The bird begins her setting period as soon as the first egg is laid.

The feed during this time consists of mixed canary seed, bird health, and water, with the addition of various bird foods.

The male bird brings his mate her feed while she is on the nest, although sometimes she gives him the privilege of keeping the eggs warm, while she takes a little exercise.

It takes nine days for the first egg to hatch. As soon as the last egg is hatched, the little birds want to eat, and now begins the busy season for the parent-birds.

The first few feedings consist of bread and milk, placed in the cage for the birds to carry to their young. Later on they are given boiled egg mixed with cracker crumbs and red pepper. When they are about two weeks old a small amount of canary seed is added to their feed. Of course during all this time, they are still in the nest, and the parent birds bring their food to them.

At the age of two weeks they begin to show some signs of leaving the nest. The parent birds try to coax them away, by flying up to them, then back to the perch. They keep this up for several days, and by that time the young birds usually gain enough confidence to venture out a little way. But it still takes a few days, before they will try to find their own feed. As soon as the young leave the nest, the old birds seem to forget all about them and engage busily in rebuilding the nest for the next brood. So the only way the young birds can satisfy their hunger is to investigate the cups and dishes to find out what is in them. and in that way learn to get their own food. By the time the birds are three weeks old they are practically all feathered. Then comes the moulting season. First they must be kept in a darkened cage to give them a light color, and they should be fed special foods to brighten it. Rape seed given sparingly makes them a bright yellow.

It is quite easy to distinguish the male birds from females. At an early age they begin to swell their throats and warble when they hear some kind of music.

The males are placed in one cage, and hung close to the trained singer. They must not be placed so that they can see each other because one bird will not sing when it sees another. A good method is to hang one cage higher than the other or to put paper on the side facing the trained singer's cage. It usually takes from four to six or eight weeks to train a good singer.

It is work that requires patience and careful attention to details but for one who is naturally a bird lover it is very interesting. And it is profitable too. The canary reproduces rapidly and a good singer may bring twenty-five dollars or even more.

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EDITORIAL

The January number of the College Record contains only sixteen pages because of a supplement under separate cover issued by the faculty. The supplement is of a historical nature and contains the two addresses which were delivered last commencement season by John Horsch and Professor A. H. Newman, original source material and the beginnings of Mennonite history, and a review of current literature bearing on this subject. It is worthy of a careful reading.

THE OLD IN THE NEW YEAR

The coming of a New Year always brings a great deal of happiness to the human family. No matter how beautiful the old year had been, nor how large its blessings, when its life is ended we are very ready to pronounce it dead, and to hail the birth of the New Year with great exultation and display. Everywhere we hear the chimes as they "ring out the old and ring in the new." The past year is to be forgotten with its experiences; the present is to be lived with its bright opportunities.

To many of us the New Year is a starting point, a chance to begin life anew. We attempt to wipe out the past from the slate and to fill it with better deeds during the coming year. Our ideals are formulated into fixed resolutions which are expected to correct and refine our conduct each day. Yesterday's sorrows and failures are to be dismissed from our memories.

But does the old year really go? In a sort of calendar way it does, but otherwise it remains with us, clearly, in our hearts and minds. Try as we may we cannot forget the past. We should not desire to forget it. The forgetting of any great joy or sorrow would be in almost every case only a loss, not a gain. It is out of the past that the very best and loveliest things of the future are made and fashioned. But there are different ways of remembering; a gloomy look backward brings only despair; a constructive look brings hope

and strength. We must learn to remember constructively to see what beautiful things could be made out of the very things that had been shattered.

There is a lovely example of this truth to be found in the work of a woman who was a potter. She made lovely pottery of exquisite shape, texture and color. She was very experienced in her art, so that most of her pieces turned out successful. But sometimes, in spite of her care, a lovely piece would be spoiled by some imperfection. However disappointed, she never mourned over her failures. "Those are my lessons. Those are the things that have taught me how to make pottery," she would say brightly.

Time and experience brings us their rich gifts of strength, truth, and wisdom which we would not bury with the past. Our knowledge of God and His providences is a treasure which we desire to retain from year to year. The very circumstance which pressed upon us so hard at the time was none other than His loving hand in disguise. We would not lose the memory of the experience as we face the future. Neither are we willing to let our faith die with the old year.

And so, although the calendar changes each New Year, and life contains new experiences which Time will bring to us, yet the old year stays with us in memory and helps us to construct new things from the Past. The dearest treasures of the soul; faith, hope and love, can never grow old with the year. Best of all, God never changes for He inhabits Eternity. G.

THOUGHT WEALTH

The material treasures of the world may be withheld from us; it may not be for us to possess houses and lands, forests and mines, opulent bank accounts, pearls and diamonds. There are many private ways which are not for us to travel. Many farms have the sign, "No Trespassing Allowed". We may not have the privilege of seeing the famous castles, museums and cathedrals of the world.

But the avenues of thought are open to us all. The poor man in his humble cottage can think the thoughts of the naturalist Agassiz, the astronomer Herschel, the poets, philosophers and thought discoverers and explorers of all lands and times. There are no private byways where only a few are permitted to travel in the thought world. There is no danger of trespassing. It must be remembered, however, that the way is sometimes difficult, that there are many curves, a few pitfalls, and even dark tunnels to pass through, all of which require much patience and courage. But there is perfect freedom to the world's thought treasures. When Napier invented and devised a table of logarithms, or when John Bunyan wrote "The Pilgrims Progress," neither said, "These works of mine are only for the use of the few." When God gave the sacred scriptures he did not give them only for the learned, or for the priests alone, but for a universal perusal. Their surpassing treasures do not diminish in value by the passing of time nor by translation into all languages. Indeed the true riches of the world are accessible to the least. It is with thought as with nature in these lines of Lowell,

"No price is set on the lavish summer,
June may be had by the poorest comer."

It will be a matter of great prudence to retain in our minds the fact that there is a wide difference between the thoughts of men and the thoughts of God. While we have free access to the thoughts of men as contained in the millions of books that have been written we have just as free an approach to the thoughts of a holy God. If we can grasp to some extent at least this vast difference between the great, eternal, surpassingly pure and beautiful thoughts of God and the limited earthly thoughts of men we shall be better able to enjoy the great wealth in store for us as we let God's thoughts be our thoughts In such acceptance of His thoughts we find the source of joy, wisdom, power and all spiritual riches.

There is in this connection a great field of usefulness lying before us. How many have selfish, meager thoughts because they do not know Christ in whom are hid all the treasures of wisdom and knowledge! They can not think noble

thoughts because their lives have not been made pure and noble by the indwelling of the divine. "The thoughts of the righteous are right." How can one who does not know God think correctly about himself, his fellowmen, the purpose of all created things, the vital questions concerning man's origin, duty and destiny? It is the chief duty of a Christian college to lead students to think whatsoever things are true, honest, just, pure, lovely, and whatsoever things are of good report; to weed out from the students thinking thoughts of unbelief, false science such as evolution, and all heretical, ungodly theories. It is likewise the chief duty of students upon leaving college to help unbelieving and unenlightened souls everywhere to think righteous thoughts, to think on the holy word and will and works of God, to think his precious thoughts, which enrich, purify, and elevate the thoughts of man above all other thinking. Indeed the true riches of the world do not consist in material, but in spiritual possessions. W

FRESHMAN — SOPHOMORE DEBATE

On Wednesday evening, December 16, the Freshman and Sophomore debating teams debated the timely question "Resolved, that the United States should join the World Court." The Freshmen held the negative and the Sophomores the affirmative.

Judges for the occasion were C. E. Stout, of the Salem Bank and Trust Company, Professor Stubbs, of the Goshen High School, and Professor Hohn, of the College. The decision was unanimous in favor of the negative.

SIX WEEKS BIBLE TERM

At the close of the Christmas vacation we again turned our faces toward Goshen College bringing with us fifty-three of our friends most of whom have enrolled as special Bible Term students. A few have enrolled in the teacher's training department. Our total enrollment for the first semester now reaches two hundred twenty-six students. We always welcome those who come from various states to spend six weeks with us in "searching the Scriptures". The names of the fifty-three students are as follows:

Earl Stauffer	Tillman Neuhauser
Ella Rhodes	Joseph Buzzard
Blanche Ropp	Tilman Imhoff
Katharine Nofsinger	Wilmer Ulrich
Bonetta Gingerich	Stanford Mumaw
Katie Rhodes	Gordon Stichter
Velma Steiner	Glenn Weldy
Sarah Davidhizar	Joseph Brown
Lavinia Hilty	Virgil Weaver
Lena Stalter	Ruth Miller
Alice Hartzler	Cora Baer
Clara Mumaw	Daniel Hooley
Mary Weldy	A. Arlo Blough
Lela Schertz	Sadie Kennel
Mary Nafziger	Ruth Smucker
Matilda Lambright	Laura Schertz
Maude Egli	Orrin Nafziger
Mattie Imhoff	Joseph Miller
Wayne Buzzard	Samuel Birky
Luella Short	Emery Egli
Wilbur Smucker	Dorvin Ferguson
Golda Blough	Edna Shank
Paul Kortemeier	John Swartzendruber
Homer Springer	
Howard Sprunger	Sylvia Hostetler
William Graybill	Luella Baer
Nelson Stauffer	Walter Hooley

RELIGIOUS

CHRISTIAN WORKER'S BAND

Before Christmas the Christian Workers' Band started a series of programs on Home missions — especially such fields as receive less attention than the regular city mission work. We have already discussed the work among the miners, lumbermen, sailors and rural communities. Two more meetings are required to complete the program on "Unoccupied fields in America." One of these will be an illustrated lecture on "Immigrants" and the other on the "Indians, Eskimos and Negroes."

It is strange that such a large number of fields should exist in our own country with but little opportunity to hear the gospel. Have they a right to hear it? Pardon such a query. Let us rather ask—"Who will tell it to them?" "Go out into the highways and hedges and compel them to come in."

On December 17, Bro. I. W. Royer of Orville, Ohio was with us and conducted our Chapel services, and on the following day Bro. Oscar Burkholder of Breslau, Ontario.

On Sunday December 27th Irvin Burkhart preached to the College congregation. His subject was, "A Christian Conscience."

The attendance at Church and Sunday School during vacation was rather small. Quite a number of the S. S. classes were united, Guy Hershberger having charge of the class of college students. Those of us who remained here for the vacation were glad to welcome the others back again, and also the large number of new students.

During the vacation period instead of the regular Y. P. M. programs on Sunday evenings, there was a Christmas program by the junior and primary departments the first evening, and the second and third, sermons by C. L. Graber and Dean Oyer, respectively.

SPECIAL MEETINGS

On January eighth Bro. S. M. Kanagy of Chicago began a series of special meetings. They will continue until Sunday evening January seventeenth. We appreciate Bro. Kanagy's interest in us and his work among us and are praying that God may use him, through the power and direction of the Holy Spirit in strengthening our faith and deepening our spiritual life. Special group prayer meetings are held each evening before the regular meeting. The singing is in charge of Elvin Snyder.

In the opening service on Friday evening Bro. Kanagy's subject was "The Price of Success in Christian Service. (1) Explicit obedience to all the known will of God. (2) Completely separated unto the divine power for which the Holy Ghost is given. (3) Time spent in secret communion with God. Our life is but an echo of our private life. The world only sees of Christ what it sees of Him in us. (4) Complete identification with Christ. Nothing deepens our spiritual life so much as to help others.

The subject of one of the following meetings was "Prayer". Prevailing prayer depends on, (1) the merits and mediation of Jesus (2) separation from all known sin, (3) faith in God's word as confirmed, (4) asking in Jesus' Name and (5) importunity in supplication.

On Jan. 8th Bro. S. E. Allgyer of West Liberty, Ohio was with us and assisted Bro. Kanagy in the evening service.

On January 9 and 10 Bro. D. G. Lapp of Roseland, Nebraska was with us. On Saturday evening and Sunday morning he assisted Bro. Kanagy in the services and after Sunday School spoke to us a short while on the "Call to Discipliship."

DEVOTIONAL MEETING

On December 10, 1925, the appropriate subject openly discussed at our four o'clock devotional meeting was the gift and the giver. There is a certain inner quality about a gift which means more

than the gift itself. It is this — the personality of the giver has been revealed. The greatest gift ever bestowed was God's gift — His Son. God's personality especially his love was revealed. God supplied a need. His Son was given for the edification of all.

As we are interested to see the response which our gifts will call forth God is interested to see how we will accept His gift — His sacrifice. Let us accept his gift, surrender our lives fully to him and shed abroad the tidings of God's great love, and we will be giving the best gift possible and be of the greatest service to humanity.

Regular services are being held at the county jail each Sunday afternoon under the direction of the extension department. There are usually from five to fifteen prisoners. Some appreciate our presence very much, others are indifferent and prefer sleeping, or to appear to be sleeping. Even though they do not all welcome the gospel message yet we know that Christ's blood was shed for them as well as for us, and that the seed sown may bring forth fruit to repentence. During the vacation period singers were not always at hand to help, so short services were conducted without music.

College News

Alpheus Yoder of Garden City, Mo., visited friends at the College December 11.

Academy Freshmen, just as well as those interested in definite research work, believe in finding out things for themselves. Lloyd Stauffer wanted to know whether a moving bicycle could move one of the supporting pillars of the Aurora Arch. The result was that Lloyd had some beautiful decorations on his head and that the pillar has the same location as before the collision.

A group of College folks motored to Elkhart December 12 and enjoyed a Christmas party at the home of Esther Leininger. The Woolworth gifts drawn from a Christmas box were very much enjoyed by the College infants.

The Adelphian and Vesperian literary societies presented a public program December 14, at the College assembly hall.

Although our music department has suffered because of the illness of our music professor, a Christmas program was rendered in assembly hall December 13. The largest audience of the year was present, the hall and balcony being quite well filled.

Quite a number from the College attended a concert given by the Jackson Jubilee singers at the Methodist Church in Goshen.

Instead of the regular Thursday evening devotional Bro. E. J. Berkey of Oronogo, Mo. spoke at the last meeting before vacation.

Sweetness was the order of the day December 18. Perry Yoder opened a box of candy containing a note for you to help yourself, and the domestic science girls conducted a candy sale in the Science hall after dinner.

Old proverb: Don't throw stones at your neighbor when you live in a glass house.

New proverb: Don't throw ground clods at open windows unless your aim is very good, because you may have to foot a repair bill.

The evening of January 7 was used for an acquaintance social for the large number of short term students. Chairs were carried to the reading room from every direction and most of them were in use — about two hundred being present. A few speeches were made but most of the time was spent in trying to learn some one else's name, and incidently making your own known. Ice-cream and wafers were a fitting climax

and everyone had to say he enjoyed himself.

College students aren't responsible for all the "smart stuff." Recently this conversation took place. Lady: "Dale, how are you getting along in learning to skate?"

Little Boy: "I'm gettin along fine only I can't stay on my feet."

Edward Shellenberger visited College friends here January 8.

Eliza Brenneman is one person who maintains that vacation joys can be shared. Soon after her return to Goshen she treated all the girls who stayed at the dormitory during vacation with a real "Feed" brought directly from the farm in Iowa.

D. D. Troyer, bishop in the Clinton Frame Church near Goshen, conducted chapel and spent the day at the college January 12.

D. G. Lapp, Roseland, Nebraska, vice president of the general mission board, spent part of January 9, 10, at the college. He conducted the Sunday School review at the regular services on Sunday.

Le Roy Hostettler, College potato peeler de-luxe, protographs some very fine pictures. A posted sample brought over four hundred orders.

Professor Bender gave an illustrated lecture January 12 on "Medieval Cathedrals". Professor Bender has seen some of these masterpieces of architecture and was able to add some personal touches which made the lecture very practical. The lecture was primarily for the class in European Medieval Hstory but most of the student body attended.

Rev. Reynolds, pastor of the Methodist Church at Ligonier, Ind., visited the college, December 13.

Walter Eigsti, Tiskilwa, Illinois, spent several days visiting relatives and friends at the College during the second week in January.

The European History Class prides itself in the fact that it has to be begged and entreated to give its consent that a class period shall be skipped. This announcement recently appeared on the bulletin; "European History Class will please not meet today."

Dean Oyer was engaged in church and Sunday School work during the holidays — Dec. 18-21, in Chicago in work of the general S. S. Committee; Dec. 26-29 in S. S. and Bible conference work at North Lima, Ohio; evening of Dec. 29, preached at Orville Mennonite Church, Orville, Ohio; Dec. 30-31 Bible Conference work, Medina, Ohio; Jan. 1-2, Scottdale, Pa.

Pres. Yoder was busy away from home during most of the holidays. He spent Dec. 22, in Chicago attending a committee meeting and helped at a mission meeting at Cullom, Ill., Dec. 23. Christmas day he was home but the following Sunday he filled a morning appointment at the Oak Grove Church, Wayne Co., Ohio, and an evening appointment at Orville, Ohio. He was at the Martins Creek Church, Holmes Co., Ohio, Dec. 28. He then spent several days at Belleville, Pa., and came home by way of Scottdale, arriving Jan. 2.

Jesse Martin, a student at Goshen last year surprised college friends by paying them a visit Jan. 13,14. He says he feels fine and if circumference is a criterion we will say he is quite correct.

Winged time glides on insensibly, and deceives us; and there is nothing more fleeting than years. — Ovid.

I remember, I remember
How my childhood fleeted by, —
The mirth of its December,
And the warmth of its July.

—Praed

In the lexicon of youth which fate reserves for a bright manhood, there is no such work as fail. —Lytton.

Set not your heart upon the world since God hath not made it your portion. — Rutherford.

ALUMNI

Pearl Thut, '23, is teaching home economics, history and mathematics in the high school at Beaver Dam, Ohio.

Fern Yoder, who finished her college work at Bluffton, '25, is teaching home economics and mathematics at Tyner, Indiana.

B. F. Hartzler, '23, has been in Los Angeles, Cal., for the past two years. He is continuing his study in music preparatory to teaching.

S. E. Yoder, '16, graduated from the Osteopathy College of Philadelphia, '24, and has opened an office in Lancaster, Pa. His address is Y. M. C. A. Lancaster, Pa.

C. A. Fulmer, '22, is teaching senior social science at the Wilmington High School, Wilmington, Del. He is also taking work at the University of Pennsylvania majoring in American History, where he will get his A. M. degree in the spring.

O. R. Liechty, 18, formerly superintendent of the high school at Freeman, S. Dakota and last year a student at Chicago University, is this year engaged in teaching mathematics in the high school at Louisville, Ky.

L. L. Miller '16, is pastor of the Mennonite Church at Wadsworth, O.

Miss Lillie Shenk, a former student of Goshen College, and for several years a student at the University of Virginia, has entered upon a four year's medical course at the latter institution.

Ray Lantz, '22, is superintendent of the high school at South Milford, Ind.

Mr. and Mrs. Ernest Bohn announce the birth of a daughter, Esther Arline.

Vera Thornton, '22, has resigned her position as teacher of English at Ft. Wayne, Ind., and has accepted a position as proof reader for the Elkhart Truth at Elkhart, Ind.

O. B. Gerig, '17, who is teacher in Simmons College, Boston, Mass., is doing practical service in arousing peace sentiment by devoting some time to speaking on the peace question. He is also responsible for training a group of about thirty other speakers who are sent out by the speakers bureau of the Fellowship of Youth for Peace.

Myrta Stover of Wadsworth, O., a former student of Goshen College and lately a teacher in the high school at Lima, Ohio, is engaged in Mission work at Seoul, Korea under the Methodist Board at the Women's College, Seoul.

Bertha Leaman, 21, is again teaching history at North Manchester College, North Manchester, Ind.

Nona Miller and Ruth Allgyer former students of Goshen College, graduated from Bluffton College '25. Miss Miller is teaching English and Bible in the Shipshewana High School, Ind. Miss Allgyer is teaching English, Latin and Home Economics in the Concord Township High School near her home at West Liberty, Ohio.

The death in the Goshen City Hospital on January 1, of Amos S. Landis, for many years deacon of the College Congregation, recalled a number of former students and alumni to Goshen. All but one of his eleven children were former students. The eldest son, Enos, is chief clerk of the Kansas State Penitentiary at Lansing, Kansas, another son Austin, is Head Corrector in the Freight Rates Department, Main Offices of the Canadian Grand Trunk Ry., Detroit, Michigan. Three daughters, Mrs. D. B. Zook, Mrs. J. J. Smoker, and Mrs. Raymond J. Schertz reside in Akron, Ohio, Munising, Michigan, and Metamora, Illinois, respectively. The other children live in or near Goshen.

OUR LITERARY SOCIETIES

AURORA

What benefits are to be derived from study in the various departments of our college? This question is of such importance that the Aurora's considered it for an entire evening in a round-table discussion. W. T. Stalter led the discussion in his customary suave manner. Ralph Fisher spoke feelingly concerning the worth of study in English, while Emerson Hostetler defended the Chemistry department with equal feeling. History found a firm friend in Cecil Bender, then, to the surprise of everyone, John Habecker came to the defence of the much neglected dead languages — Latin and Greek. Jonathan Yoder, then began to rave on the beauty and order of the universe which is revealed by a study of Physics. His remarks almost engendered a quarrel between Chemistry and Physics. One member after another unburdened his mind, while now and then a remark was flavored with a bit of irony or a touch of humor. In the entire discussion, importance was attached not only to the beauty and worth of the content of a course, but also to the critical but open attitude of mind which can be developed by thorough study.

The following program was given on "The Appreciation of Literature."

What is Poetry — Melvin Gingerich.

The Characteristics of a Literary Production Which Make it of Permanent Value — Howard Musselman.

Benefits to be derived from the study of Literature — Samuel Miller.

Then several members gave three minute talks on their favorite authors.

At this meeting the Society was honored by th presence of the Avon Society. Every Avon took copious notes during the program. As a result, some of the boys almost became curious as to the meaning of all the note-taking. But whatever the purpose, the Avons will always find the Auroras ready to give them a hearty welcome.

PHILOMATHEAN AND CICERONIAN

On December 7th the Philomathean and Ciceronians rendered a Shakespeare program which consisted of the following numbers. —

Invocation —

Roll Call answered by naming one of Shakespeare's Works.

Life of Shakespeare — Oliver Sommers.

Value of Shakespeare's Works — Eliza Brenneman.

Violin Solo — By Harold Bachman accompanied by Dorothy Smith.

Readings from Shakspeare's Works— Hamlet — Contemplation suicide — Elsie Springer

Merchant of Venice, — Power of Music — Bertha Shantz.

Julius Caesar, — Antony's funeral address — Elmer Hartman.

VESPERIANS

We have given only one program in the year 1926, but we felt in this one an acceptance of the challenge that always comes with the New Year. That acceptance had been expressed in the increased interest and renewed endeavor of every Vesperian toward attaining our literary ideals.

We were glad to extend to the Short Bible Term girls an invitation to attend our Old Fashioned Musical Program, which was as follows:

Roll call — answered by favorite song

Song — "How-do-do" by Fannie Miller, Eva Steiner and Marie Miller.

Clarinet solo — "Carry Me Back to Old Virginia" — Esther Reynolds.

Some of our old Favorites.

National — Vera Lantz

Secular — Inez Troyer

Sacred — Florence Hooley

Piano Duet — Beatrice Slabaugh and Esther Roth

Vocal Solo — Verna Graber.

Musical Reading — Ruth Smucker.

Ukelele Solo — Esther Leininger.

Song — "Auld Lang Syne"—Society.

ADELPHIAN

Literary activities for the last month have been unusually few, owing to the extended Christmas vacation, which eliminated three meetings. The first meeting after vacation, that of January 11, was postponed, because of a special lecture the following afternoon, until January 18. The program was as follows: "Current Events," by Paul Horsch; "Quartette", arranged by Roy Zook, "Clarinet Solo," by Harold Reynolds; "Adelphian Song," led by Ellis Zook.

Several Short Term Bible students have expressed their desire to become members of our society. We welcome them into our group, and hope they will do their part in the literary work of the society and be true Adelphians.

ATHLETICS

Holmes in his poem "The Comet" conjectures what the result would be should the earth and a comet collide. Among other things whch he pictures are a roasting pullet faithful to her duty sitting upon a baking egg, a hungry or painfully chewing burning herbage to sustain a sweltering existence and boiled fish bobbing thru the bubbling brine which last brings thoughts of supper to him. A man is surely quite given over to his appetite if he can think of supper under such sultry conditions. Now altho Holmes may have been quite inaccurate as to the effect of such a collision (it is held by astronomers that a comet is made up of minute particles possibly not even hot) yet no one can disprove his statements because such a thing has never occurred.

Granting that Holmes may be correct why may we not also prophecy dire results if a certain thing should occur. For instance what proof have we that undesirable exigencies would not arise should a college have no athletics. Perhaps even more disagreeable than the conditions as depicted by Holmes of our earth after the collision.

Assume a school with no opportunity for erercise and see what kind of students we should have. Let no one object that the effects of such an assumed condition are overdrawn since such cannot be proved. First the students would become corpulent or a better word would be obese which comes from the Latin, meaning "that has eaten itself fat". Even with the very meagre college fare students would double, treble, etc. their weight very soon. Naturally locomotion would become inconvenient if not impossible. Instead of going to the Dining Hall, to class rooms, and even to the Dean's office, these students would roll to the reading room where they would loll all day having food and lessons administered, after which they would again roll back to the Dormitories. Seats, chairs, doorways, sidewalks and perhaps even streets and highways would have to be widened in order to avoid jams. This is only one of the many results of the above assumption. The most superficial thinker must grant that we must have athletics.

So here at Goshen we have our system of basketball thru the winter and other sports that go with the season. The short term boys have organized a team which defeated the Freshmen five who were considered invincible — at least by themselves.

A bunch of students had a slippery time one afternoon skating but the snow has spoiled good skating since. With such sports and exercises we expect to become or remain a normal and healthful bunch. H

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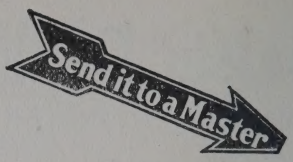

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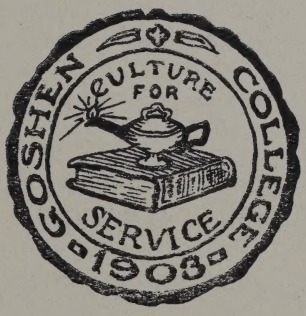
The College Record

FEBRUARY, 1926



VOLUME 27 NUMBER 5

Contributions and Free Will Offerings for Educational Purposes

Owing to prescribed requirements for accreditment Goshen College again finds itself facing an annual deficit.

This has to be met from year to year by voluntary contributions and free-will offerings.

It is the aim of the College as well as the Board of Education to close the school each year with all its debt paid.

In order to do this it must depend upon its friends.

Kindly send your offerings and contributions to the Business Manager of Goshen College, Goshen, Indiana, and make it possible for the college to remain free of indebtedness.

THE GOSHEN COLLEGE RECORD
FEBRUARY NINETEEN TWENTY-SIX

WHO IS GREAT

Sadie Hartzler

February, the shortest of months, boasts some of the greatest men. February is the month "when the world yet lies in quietness; when there is a solemnity about the pathless woods;" when all nature is in its last deep sleep of winter. This month brings to us out of its stillness and calmness, out of its ruggedness, its ice and snow, lives that seem to have imbibed that same calmness and ruggedness.

But what does the day or the month in which we were born have to say as to what we are to be? — practically nothing. It gives us a subject for conversation. No doubt many a person with a February birthday is just a little proud of the distinction — indeed some people have admitted it.

Greatness is determined not so much by the environment in which we live, not by the heritage we have, not by the money we may possess but rather by the attitude taken towards these and the use made of the things at hand. If it were not so how could we account for a Lincoln, for a Washington, for a "Burns of the mountains," for a Booker T. Washington and a Gypsy Smith and a score of others?

Men are endowed with faculties to be cultivated; there are unselfish deeds to be done; there are confidences and faiths to be honored; there is a patience to be developed and a humbleness to be maintained; — above all there is a God to look to with trustfulness of heart.

Lincoln, one of February's great men was said to have been as tender hearted as a woman. "He had inexhaustible patience." We must agree that in the time of stress in which he lived he could hardly have filled his place without it. A favorite poem of his begins with the line.

"O! why should the spirit of mortal be proud,"

Longfellow, another of this list, our poet of the "domestic affections" is deemed great by Americans. His greatness seems to lie in his love for the commonplace things of life — commonplace yet great.

Who can not see in these verses the real heart of the poet?

"Between the dark and the daylight
When the night is beginning to lower
Comes a pause in the day's occupation
That is known as the children's hour."

His "Psalm of Life" alone makes him great in the hearts of thousands of men and women.

Are not the simple virtues of life after all the ones that are worthwhile? We dare not shun one of them. It takes determination and honest endeavor, no matter where we find our place. Malloch has put it beautifully in his, "Be the Best of Whatever you are'.'

"We can't all be captains, we've got
to be crew.
There is something for all of us here;
There's big work to do, and there's
lesser to do,
And the task we must do is the near."

Edgar A. Guest wrote —

"Success! It's found in the soul of you,
And not in the realm of luck!
The world will furnish the work to do
But you must provide the pluck."

Wherever our "corner" is, to know we have done our best is our highest reward. It will be our best only as we look to God for guidance and take of His strength. Outside of Him no man is truly great. In Him the menial tasks become light and full of new significance. Sadness and worry and distrust are turned to joy — maybe not always pleasant but always full of peace.

Henry Van Dyke in "The Footpaths to Peace" says the following which might be called as well the "Signposts of Greatness"

"To be glad of life because it gives you the chance to love and to work and play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness and to fear nothing except cowardice, to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners, to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can, with body and with spirit, in God's out-of-doors. These are little — 'signposts' in a life of greatness." ness.

LETTER FROM BOMBAY

day to see the city. A fellow hailed us,

This is our last Sunday on board ship and I'll just use a portion of the time writing to the kind friends at Goshen who made possible the enjoyment of about thirty letters. One letter acted just like intoxication on my system; I craved more. Of course you wished us to read only one a day so we complied with your wish and have found obedience better, I'm sure, than we would have indulgence. * * * * * *

We feel certain that it was Divine intervention that put us on this ship instead of a previous or later one. Of the thirty-two missionaries that left New York together there are yet twenty-four on, eight having left at Port Said. It has been a real spiritual education. I think we've had every type of missionary to learn from, the bold and fearless, the dignified, the quiet and simple, those especially devotional and zealous, the ones more formal and their opposites the ones who throw form into the sea and who freely give their Amens, Hallelujahs and praises. * * * * * *

My retelling of a sea voyage isn't like repeating the old old messages of the Bible, it doesn't keep its freshness. I was thinking on Christmas day how much sweeter the story grows with the years. Our setting, way out in the Arabian sea, added some Oriental touches to it this year. The skies are so clear and beautiful at night, much more so than at home it seems. How the sight of that bright star must have brought hope to the wise men, how the Shepherds must have rejoiced at the Angels announcement of good tidings as they lay on the silent, star-lit hills of Judea. I do think it is wonderful! The message is ours today. * * * * * *

The last evening on the Mediterranean, just at sunset, I began to believe we were really in the Orient. I have read descriptions, I have tried in my little capacity to appreciate many and many a time the lyrical praises of poets as they beheld just such beauty but now I've seen with my own eyes and like the Queen of Sheba I must declare, "the half has not been told."

And if the sunset had not told us we were then in the Orient surely the scents from the not-distant port would have assured us of it. We breathed the incense, the spices of the Oriental's home. Sailing into Port Said at night with the lighthouse, beacon and city lights was beautiful. The numberless little boats darting here and there added life to the scene. No sooner had the ship cast anchor than it seemed the occupants of all those little boats were scrambling up her gangways. In fifteen minutes they had silk shawls, rugs, beads — everything imaginable scattered all over the deck. It would take the perseverance, audacity, strategy, tenacity and braggadocio of ten Jews or Americans peddlers to do justice to one Port Said vender. They were barefooted, wore white turbans on their heads and were men with regular mother hubbards on. In America when you tell a man you don't care for his goods he will leave you in peace but not so there, it seems as a signal to begin business. The whole town begged.

I can't tell everything — but must not fail to mention our carriage trip the next

"Five shillings, five shillings, see Mosque, beach, city, five shillings!"

We protested. It was too much, no indeed we would pay but two shillings! He prepared his buggy and I presume intended to push us in (he was a very arrogant, overbearing Mohammedan) but we walked on toward a line of about twelve carriages a little farther on. Five drivers met us.

After a great deal of tumult we accepted a straight, kind looking, red-capped Mohammedan for three shillings. The man we would not ride with for five shillings became very angry, drove in front of us, hindered us,, whipped our driver's horses and acted mean enough to be arrested, but I suppose it is not such an unusual scene in Port Said.
First, he took us down along the beach thru the most beautiful part of the city. We passed shipping offices, consulates, private homes of the richer classes of Greeks, Mohammedans, English and Americans, past Girl's schools, and a few churches, also a park or two where for the first time I saw palms in their native state and our poinsettas near by. Then we turned into the heart of the city where the sights began. Mohammedan women with veiled faces, old and young, filthy, unsightly! We came to the Mohammedan mosque around whose portals were men, blind, dirty, gnarled, old; women carrying children, dragging others on their skirts, flies streaming over their dirty faces and sore eyes.

We visited the mosque. At the door we were supplied with reed slip-ons for our feet. They were shaped like ice cream cones only one side extended farther out for convenience in walking but it didn't help much. We went slouching along, the tips catching on the matting and we hardly dared to lift our feet lest they fall off and we should pollute the holy temple. Men were scattered over the open floor, reading, murmuring, counting beads, clawing the air. It was pathetic to see them but Joe in front of me straggling along so miserably solemn amused me. It reminded me of childhood days when we used to trot around the room with father's big house slippers. The guide took us thru an anteroom, a narrow, dark hallway into a back room where we found a lubberly, lazy, seemingly irresponsible man lying on a couch. Upon our entrance he arose, picked up a book, opened it about the middle and notified us by one word it was the Koran; he then closed it, put it on the table, picked up another, opened it at a faded tiny picture of a city and said "Mecca," closed it, put it on the table and turned on us and announced "Money." Joe questioned it and he wiped away Joe's dubiousness by informing further, "A shilling for the shoes." So we paid about twenty-five cents to trot across a mosque in straw shoes.

Upon resuming our trip we passed a Mohammedan funeral and ran thru the portion of the city that was all squalor, filth, flies, sores, poverty — awful! Tis' no wonder the missionary's effort is often tempted to fall into purely philanthropic work instead of remembering the soul's great need. And the Arabs, and the Turks and Mohammedans did look needy. No sense of honesty; deceit, lying, stealing was one with their breath of life.

We spent a sensational Christmas this year. The only natural feature was a Church service in the morning. We had special music. Dr. Simpson read Luke II and Joe preached a short sermon on "The Word was Made Flesh," dwelling on the thoughts first, that the Word, Christ was and is the revelation of the Father, second that 'was made' implies Christ's pre-existence, his divinity and third, 'flesh' — Christ's humanity.

In the afternoon the children gave a little program on deck and in the evening the Indian boys — the waiters, cabin boys, cooks, etc., gave a musical concert. They are all natives of Goa, India and very musically inclined.*****

We thank you again for your letters and will appreciate others when you feel like writing. We close wishing you God's richest blessings in a life of service for Him.

Mr. and Mrs. Joseph Graber

THE EVENING STAR

Professor D. A. Lehman

The evening star in the southwest during the autumn months has disappeared. Where is it and what was it?

As most of our students know, having watched it with the naked eye for a few weeks and having seen its crescent, new-moon shape in our Vesperian telescope, it was Venus, the second planet in order from the Sun in our solar system.

If you could "take the wings of the morning" — or of the evening — starting from the Sun, you might visit the planets in order:— Mercury, the smallest planet, three-thousand miles in diameter, would afford the first resting place. You would need rest, if you and your engine were not frozen stiff, for the distance traversed, 36 million miles, would require 40 years if you traveled 100 miles an hour and 24 hours a day. Mercury is so near the sun that it is seldom seen by most people. Yet it may be seen at times near sun-rise or sun-set.

Supposing that you had survived and warmed your toes — for Mercury is rather hot — you might fly on to Venus. You could enter its heavy cloudy atmosphere in 75 years after starting, for its distance from the sun is 67 1-5 million miles.

Venus, whose diameter is 7700 miles, is nearly as large as the earth. Astronomers agree that it has a dense atmosphere and this increases the percentage of the sunlight that it reflects. In point of fact it was bright enough a few months ago to cast a shadow of one's hand on the wall of a dark room. This will be true again in several weeks when it is very bright as morning star.

But why is Venus bright? Is it self-luminous like our sun, or the fixed stars which, tho suns, are so far away that they seem like points of light? No, it is a dark object similar to the earth and shines by reflected sunlight.

The sun is constantly lighting up one hemisphere while the opposite hemisphere is dark. Several months ago we could see almost half of the bright hemisphere. Then the planet looked like a crescent new moon. In the last days of January it looked like a moon about one day old.

At present we cannot see the planet, because it is almost directly in line with the earth and sun having passed by the sun on February 7. So it is near the blinding sun's rays and the dark hemisphere is towards us. Thus it is not convenient to observe it.

After several more days it will be far enough west of the sun to be seen again. It will then be morning star.

If you will come out at 5 or 6 A. M. you can see it — this time with the horns turned westward. It will grow in width for several months until it looks like a half-moon again. And as it moves on west beyond the sun the telescope will show it to be more and more nearly circular. In a few weeks my readers may want to notice near sunrise how many degrees it is west of the sun and then follow it during the day. This should be possible during the clear days of March.

The great man is to be the servant of mankind, not they of him.

— Theodore Parker

O wind, if winter comes, can spring be far behind. — Shelley.

Let us have faith that right makes might, and in that faith let us dare to do our duty as we understand it.

— Lincoln

Every man is a missionary, now and forever, for good or for evil, whether he intends or designs it or not. —Chalmers.

PICKLES

Merrill Ivens

There are few people who do not enjoy munching a cool crisp pickle. Some people like spicy pickles, others enjoy the natural tang of a sour refreshing dill. The aromatic flavor sharpens the appetite and quickens the course of the hungry saliva in its journey thru the mouth. The stomach has an empty place calling for its vigorous pleasantness.

Who is there, that as he hungrily munches his noon day meal, realizes the labor that was spent in producing the delightful color and taste of his favorite pickle? He does not see the heavy brown soil that the sweating team has turned from its winter's bed, nor does he see the sunburnt farmer lad, whose bare feet plod along in the sandy loam.

The pickles do not grow in the cans the eater takes them from. After the soil is plowed the seed is planted, and during the blazing summer the sturdy farmer sweats over his laboring hoe, or drives his team with monotonous regularity back and forth across the steaming field, until the conspiring army of weeds has all been conquered.

Finally the spindly vines begin to branch into long tender runners. These rapidly strengthen and the luxuriant vines cover the fertile earth, from row to row. The weeds are now choked in their infancy on the shade cooled ground.

"Now" the man who placidly takes another bite on his pickle, as he sits at his Christmas dinner would say, "the farmer is all done with his hard work. He has no more weeds to hoe and no more cultivating to do. Now he can reap his profits." The poor innocent man; he fools himself, the work has not begun.

From day to day the farmer walks across his field and raises the matted vines. He watches the blossoms, the growing buds, and sees the first wee pickle with the pride of a young father; but with misgivings also, for he thinks of the baskets he just bought up town and brought home from the store.

At last begins the work of snapping the green lobes from the vines. The task is to continue for six weeks. And such a six weeks! The first few days— How good the poor shaped nubby pickles look! Oh he is going to have a good enjoyable time, and make lots of money this season. But they hardly begin to straighten out when he notices a stitch in his back, from the continual "jack knife" bending that he goes thru. The season is utterly spoiled and it becomes an endless grind from the morning that comes too soon until the much belated evening.

He does not truly enjoy himself again till the last pickle is gone and the last vine has withered away. Then he goes to the bank with his neat pile of checks and waits for the cashiers verdict. If he only gets a little money, his face falls, but if his total is large he will at once expand, and tell what a good season it has been, forgetting all about the recent labor of the field.

The man at the table shifts his napkin as the dish is passed again, and takes a second pickle with his dainty fingers, while in some distant factory the workman is tromping down with muddy shoes the last few bushels of pickles for the season. He laboriously and sometimes with ill subdued curses wedges the top of the tank in place, and firmly nails it down, then quickly shuts the door and wearily trudges home.

— Class Exercise in Economics

The propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right, which heaven itself has ordained.

— Washington

In Memoriam

John David Brunk, son of the late Samuel and Susanna Brunk, was born near Harrisonburg, Virginia, March 13, 1872, passed away at his home near Elkhart, Indiana, February 5, 1926, aged 53 years 10 months and 23 days. He united with the Weaver Mennonite Church near Harrisonburg when he was sixteen years of age, and remained an active member throughout his entire life.

On September 2, 1897 he was united in marriage to Mary Kate Martin of near Hagerstown, Maryland. To this union were born eight children, the two oldest, Salome and Harry Samuel, are deceased. He is survived by his wife, six children, Carreno Brunk Brown, Hermione, John Milton, Neimann Arthur, Fannie Susan, Mary Elizabeth, and one Sister, Anna E. Brunk.

Brother Brunk spent his life as a teacher of music. After having been trained in some of the well established Music Conservatories of the New England States and of Chicago, he spent three years teaching Music in West Central Academy, Mt. Clinton, Va., five years in Bridgewater College, a college of the Church of the Brethren, Bridgewater, Va., and in 1906 he came to Goshen College as director of the School of Music, a place which he filled until 1914. The following few years were spent in field work for the Church during which time he visited many congregations, giving instruction in hymn singing, and helping congregations to better appreciate the best hymns of the Church.

The later years were spent in conducting a Studio for music instruction in both Goshen and Elkhart, Indiana. In the early months of 1925 he was again elected Head of the Music Department of Goshen College, but on account of ill health he was unable to continue his work beyond the summer term.

Brother Brunk was one of the early leaders of the Church to recognize the need of a Hymnal that would be an expression of the fundamental beliefs of the Mennonite Church. As a young man he encouraged the different conferences to appoint music committees to publish a hymn book for the Church. The Virginia and Ohio Conferences appointed such committees, and the work was begun. Brother Brunk as editor was assisted further by an Advisory Committee consisting of A. B. Kolb, C. Z. Yoder, Noah Stauffer, and a Compiling Committee consisting of Eli S. Hallman, D. D. Miller and J. S. Shoemaker. The first edition of the Church and Sunday School Hymnal was published in 1902.

A few years later the Church felt a need for more Gospel Songs suitable for Sunday School and the Young Peoples' Meeting, and a supplement was added to the Church and Sunday School Hymnal, under his editorship.

His next published work was Educational Vocal Studies in 1912. This is a method book in elementary sight singing and graded exercises and songs, a series of studies for those who are interested in further study of music in preparation to be song leaders in local Churches.

After the supplement to the Hymnal had been used for a number of years, a Gospel Song Book was published by the Church under his editorship. This book is entitled Life Songs, and maintains the ideals and principlels which the Church attempts to instill in the life of the youth

under her care.

At the General Conference of the Church, held at Harrisonburg, Virginia, in 1919, he again called to the attention of the leaders of the Church the need of a new hymnal, which would more adequately meet the needs for worship, to be used in the regular worship services of the Church. The committees there appointed to prepare the hymnal had as leaders, C. Z. Yoder, chairman of combined committees, S. F. Coffman, chairman of Hymns Committee and J. D. Brunk, chairman of Tunes committee. These committees have had a number of meetings during the past six years in preparation for the new Hymnal. Their last meeting was held in the home of Brother Brunk during the holidays just past. Their work has been completed with the exception of securing the permission for copyrights of songs to be used. Brother Brunk had hoped to have the manuscript ready for the press by the last of January.

He left one other completed manuscript ready for the press which has not been published, which is called "Salvation Story." This is a number of Gospel songs largely composed by himself to words composed by John W. Wayland. In this he presents through song, the Life of Christ from its beginning until the resurrection, pointing out the way of salvation according to the Bible story.

Brother Brunk was not only a compiler of songs suitable to the needs of the Church, but he was one of the few men in the Church who wrote hymns and Gospel songs in the spirit of the Church. During the last few years he wrote many songs to fill this need, which have not been published.

The passing of Brother Brunk is a great loss to Goshen College, and a still greater loss to the work of the Church in the field of music.

Funeral services were conducted at the residence by Bro. J. S. Hartzler, and at Goshen College by Sanford C. Yoder and Noah Oyer, on February 8. The message was based on the words of the Apostle John, in Revelation 14:13. Interment was made in the Prairie Street Cemetery, Elkhart, Indiana.

RESOLUTIONS OF RESPECT AND CONDOLENCE

On February 9, at a special meeting, the Faculty adopted the following resolutions of respect and condolence:

Whereas our Allwise Heavenly Father has seen fit to call from the scene of his earthly labors our dear brother and fellow-worker, John D. Brunk, and

Whereas we had looked forward with much pleasant anticipation to his association with us in the education and preparation of our young people for the duties of life, and

Whereas we feel keenly the loss of our brother, not only as it affects our work in the college but also in the wider and larger field of the musical interests of the Church, be it

Resolved that, altho we feel a deep sense of sorrow in the passing of Brother Brunk, we bow in humble submission to the Divine Wisdom and that we extend to his bereaved wife and family our hearty expressions of sympathy and condolence in their deep bereavement and be it further

Resolved that a copy of these resolutions be forwarded to the bereaved, that they be published in the College Record, and that they be spread on the official records of the Faculty.

THE SIGN OF THE PROPHET JONAH

Irvin Burkhart

THE NARRATIVE

When the iniquity of Nineveh was full the Lord undertook to call the people from their evil ways by the preaching of one Jonah, the son of Amittai. He commissioned him to go to the city and raise his voice in denunciation of its flagrancy and unrighteousness. Jonah did not wish to make this journey, and instead decided to make another one by boat from Joppa to Tarshish. A storm overtook his boat and imperilled it. The captain undertook to find out who was responsible for the rising of the tempest. By casting lots it so happened that Jonah was proved the guilty person, and consequently would have to leave the ship. He willingly submitted to being cast overboard whereupon a great fish swallowed him. And for three days and three nights Jonah sojourned within the fish.

What all may have transpired during those three days and three nights we may not be able to conjecture, but one fact of which we have record is the prayer offered by this disobedient and stricken servant of God. He cried unto the Lord "by reason of his affliction". The Lord heard his cry, spoke to the fish, and Jonah was thrown out upon dry land. Following this he was recommissioned to go to Nineveh with the message of judgment. As a result Nineveh repented in sackcloth and ashes from the greatest even unto the least. This meant for Nineveh life instead of destruction. Jonah thought there should be destruction instead of life. When he realized that God would forgive Nineveh their sins he became angry and wished he himself could die. Concerning his anger he said: "I do well to be angry, even unto death", 4:9.

THE MESSAGE OF THE BOOK

In comparing Jonah with the other prophets we see that the type of the book is almost singular. The body of the book is taken up with the record and experience of a prophet, while Isaiah, Jeremiah, and others record chiefly their own messages and prophetic utterances.

The one great truth, however, that underlies the book, and that so many of us fail to find in this unique record, is the universal nature of God's redemptive scheme. As one has said, "This is the tragedy of the book of Jonah, that the book which is made the means of one of the most sublime revelations of truth in the Old Testament should be known to most only for its connection with a whale".

Acts 11:18 reveals the fact that God has granted to all men repentance through his son Jesus Christ. But this is long after the mission to Nineveh which occurred almost a millenium before Christ. But when we study the Old Testament we are prone to become engrossed with Israel as a chosen people, and forget the purpose for which they were chosen, namely: "A people in whom all nations of the earth should be blessed", Gen. 12:3. And it might be justly assumed that God gave Jonah in the midst of all the prophets as a memento of his universal plan: "that He would have all men to come to a knowledge of the truth", 1 Tim. 2:4. Jonah seems to have overlooked this great truth, and God seeks to impress it upon him by contrasting his own pity for sin-stricken Nineveh with Jonah's own pity for the gourd which perished. Why if Jonah was sorry for the loss of the gourd should not God have mercy upon those darkened hearts of Nineveh?

CHRIST AND JONAH

We ought not to study this book and overlook its relation to Jesus. It is of no small interest to find his authority back of this book from the standpoint of a sign of his own death and resurrection. See Matt. 12:40. It is strikingly singular that Christ refers to this book in a moment when cynical unbelief is making its blatant claims. His own people, the Jews, request a sign in attestation of His claim that He is the sent one of God. He gives but one sign, the sign of the prophet Jonah. The Christ of God turns to a witness at whom most of the world, and many Christians, laugh; and besides, He says

(Concluded on Page 14)

THE GOSHEN COLLEGE RECORD

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VOL. 27 GOSHEN, INDIANA, FEBRUARY, 1926 NO. 5

EDITORIAL

It is with pleasure that we note the mutual interest and the spirit of co-operation shown among our Church schools. The present condition of educational progress in the Mennonite Church assures a hopeful future for this field of Christian activity. The standards of Christian life and scholarship maintained at Hesston College and the Eastern Mennonite School are exerting a strengthening influence throughout the Church. Goshen College has many reasons for gratitude for the efforts which have been and are being made for her welfare. Both the Eastern Mennonite School and Hesston College are helping in the building of Goshen College by sending us of their best students and by their faithful prayers. Hesston College especially has made a noble sacrifice in sending some of her best men to us to equip us with a spiritually and intellectually efficient administration and faculty. We wish to show our thankfulness by having all our work in harmony with the pure Gospel principles, thus radiating a positive Christian influence, supplying the Church with loyal servants, and exalting Jesus Christ.

THE GRACE OF GIVING

One of the important events of the school year at Goshen College is the raising of the Annual Missionary Budget. During the week which preceded the annual drive a poster appeared in the hall: "A Student's Mite — after chapel on February fifth." When the day had come and the pledges were counted it was found that about a thousand dollars had been contributed by the students and faculty. This splendid amount may well be taken as evidence of an active missionary zeal in the school.

When we reflect that it is not natural for people to want to share, and besides, that students usually do not have a great deal to share, we recognize that unselfish giving is a grace of Christian character. No doubt some of the pledges may mean a bit of sacrifice for a time,

yet "He that seeth in secret will reward openly." Even though some of the gifts were literally a student's mite, the blessing will come according to the spirit of the giver rather than the size of the gift itself. "Little is much if God is in it."

The spirit of giving lies at the foundation of all missionary effort. God himself so loved the world that He gave his only begotten son. From that time until the present, there have been godly men and women who were willing to deny themselves and their personal comfort for the cause of Christ. Today there are workers on the foreign fields who are willing to suffer the loss of all things so that others may be born into the heavenly kingdom. It is only through the influence of divine love and a deep appreciation of its power that Christian service becomes a joy.

The one who contributes freely and cheerfully to the Lord's work experiences the truth in the words of Jesus: "It is more blessed to give than to receive." There may have been some other plan by which the Gospel could have been carried to all the nations, independent of man's help, but God must have intended some peculiar blessing for those who willingly deny themselves so that others may receive the Light. "God loveth a cheerful giver."

Inasmuch as the work of the Lord is spiritual, it is reasonable to expect that his blessings will be spiritual as well, for they are eternal. His rewards will be rich and perfect far beyond what we would be able to ask or think. May the spirit of Christian giving characterize every follower of the Lord Jesus.

G.

Labor to keep alive in your breast that little spark of celestial fire, conscience.

— Washington

A solemn and religious regard to spiritual and eternal things is an indispensible element of all true greatness.

— Daniel Webster

SPECIAL BIBLE TERM

The Special Bible Term for 1926 has passed. The majority of the students have returned to their homes. They have made their contribution to the college. They participated in literary society work, in the various religious activities, in athletics and in social activities. They have imbibed some of our school spirit, have received sound instruction from able teachers, and have formed many lasting friendships. They have a new testimony as to the benefits that can be derived from being a student at Goshen College.

DEBATING

"Resolved, that a department of education should be added to the President's cabinet" was the question debated by the Freshman and Junior women's debating teams on Friday evening, January 22. The judges were Mr. Grant Himes of the News Book Store, Professor A. E. Kreider, and Professor D. A. Lehman of the College. They rendered a two to one decision in favor of the freshmen.

PUBLIC PROGRAM

On February 3 the classes in Oral Expression and Literary Interpretation gave the following public program.

Male Quartet — E. Snyder, T. Smith, I. Burkhart, E. Zook

When Ma Rogers Broke Loose — Ruth Brunk

The Man Who Planted the Hungry Grass _____ Emily Kauffman

Flying the Mail — W. H. Swartzendruber

The Last Leaf _____ Beulah Smith

Male Quartette — E. Snyder, T. Smith, I. Burkhart, E. Zook

The Mexican in the United States — W. T. Stalter

The Angelus _____ Grace Brunk

The numbers were representative of the work that is being done in the two classes under the direction of Miss Klopfenstein.

RELIGIOUS

OBEDIENCE

C. L. Graber

The average Christian means to do right, that is, to keep the moral law. But there are several kinds of morality. Let us note two briefly.

There is "Servile" morality which puts the emphasis upon the law. Now I do not mean to belittle its importance. Our Lord said, "He that doeth the law shall live by it." He inferred here further, that he that breaketh the law shall die by it. It was Christ's regard for the law which made him willing to come into the world and give his life blood as a propitiation for the sins of man — to save man from the penalty of broken law. But the man who lays sole emphasis on keeping the law is in hopeless bondage. All he sees in God's Word is "Thou shalt" and "Thou shalt not" and adding "The soul that sinneth it shall die".

Another kind of morality, far more commendable, is "Filial" morality. It puts the emphasis not on the law but on the law giver. It regards the law as perfect and eternally binding yet obeys it not because of these elements but because of love to the Law Giver. It recognizes the fact that the Law is good and that the Law Giver is benificent in giving it; therefore the right motive in obedience is love toward him. "We love God because he first loved us" and the highest expression is in the giving of his Son to save us. Christ is therefore the beginning and the end of morality.

Happy the Christian who has learned to place the emphasis not on Sinai but on Olivet. He is delivered from the bondage of the law and transferred into "the glorious liberty of the children of God." He pays his honest debts not because it is the "best policy" but because it pleases Chrst. He keeps the Sabbath holy not because the fourth commandment says one must do so, but because Jesus said "the Sabbath was made for man". He goes to church not because he feels it his duty to go, but is really glad when they say to him, "let us go to the house of the Lord". He finds great delight in doing the will of God. He is controlled not by scruples but by prnciples, not by duty but by filial love. In short, all the rules of living to him are briefly comprehended in terse; "Thou shalt love the Lord thy God with all thy heart, mind and strength" and "Thou shalt love thy neighbor as thyself." Love becomes the fulfilling of the law.

May we do the will of God then, not bcause the law says "Thou shalt", but may we follow Him because we love Him and trust Him to do the very best for each one of us.

ANNUAL MISSIONARY DRIVE

After our chapel services on Friday, February 5 our annual drive for mission funds was held. A short program preceded the solicitations, consisting of a talk on, "Giving and the Missionary Spirit" by Amasa Kauffman, three short talks on, "Blessings of Giving," by, Tilman Smith, Lena Smucker, and Dale Bixler, and explanation of the budget by Clifford Martin. The budget consisted of fifty dollars for local missionary work within the college, seventy-five dollars for the support of Bro M. C. Lehman in India, and five hundred dollars for the building of a primary school. The total amount pledged was nine hundred and forty-four dollars.

DEVOTIONAL

Bro. I. W. Royer of Orrville, Ohio was at the college January 28. In the morning he conducted chapel and in the afternoon spoke to the students at the regular devotional meeting, taking for his subject, "What shall I do with Jesus who is called Christ?" Bro. Royer asked us three questions: 1st — Have you met Jesus? If so, 2nd, what did you do with Him, and 3rd, what are you doing with Him now?

At the men's devotional meeting on February 4 we had a very interesting and helpful discussion on the subject of "Christian Manhood."

The girls' devotional meeting on February 4 was given entirely to open discussion on the subject, "Helps and Hindrances in the Christian Life." There are some factors; as books, habits, associates, etc., that will have either a good or bad effect upon our Christian experience depending upon their make up. Fellowship with the Father, giving testimony for Christ, living up to all our knowledge of the right, study of God's word; practising Christian giving, were mentioned as helps to growth in Christian living.

On Jan. 27 Bro. Ira Johns of the Clinton Frame Congregation near Goshen conducted chapel.

On Sunday January 31, President Yoder preached to the College Congregation.

Bro. H. V. Albrecht of Tiskilwa, Ill., conducted chapel Feb. 1.

On February 2 Bro. D. D. Troyer of the Clinton Frame congregation conducted chapel.

Bro. J. C. Frey of Archbold, Ohio conducted our chapel services February 4.

Bro. C. L. Graber preached to the college congregation, Sunday, February 7.

MISSION STUDY CLASSES

During the second semester, classes in the study of missions will be held every Tuesday evening from 7:00 to 8:00 P. M. The object of mission study is forcibly stated in the words of J. L. Murray; "The study of missions is the study of the outreach of the religion of Jesus from its source in the lives of Christian individuals." Since such a study has a broadening, cultural value and enlarges ones horizon until it becomes worldwide, seeing sinsick humanity as God beholds it, and since missionary effort is the greatest and noblest cause upon earth, many of the students have joined these classes manifesting their interest and concern in missions.

Four classes have been formed, taking up the following courses of study: Comparative Religions, South American Mission Field, India Mission Field, and the Biographies of Pioneer Missionaries, taught respectively by Dean Oyer, Professor H. S. Bender, Professor C. F. Hershberger, and Charles Fricke.

Every student is earnestly solicited and heartily welcomed to join one of these classes. "I tell you, my fellow Christians," said M. D. Babcock, "your love has a broken wing if it cannot fly across the ocean."

OUR LITERARY SOCIETIES

PHILOMATHEANS

The Philomatheans and Ciceronians have discontinued holding conjoint meetings during the Special Bible Term. The new students added to both societies made it possible to hold separate meetings. Eleven new students have joined the Philomathean Society.

On January 24, one of the new students, Louella Baer, gave an interesting talk on "My Impression of Goshen College." We hope that all the new students were impressed as she was.

On the evening of February 5, the Philomatheans and Ciceronians entertained the Short Term students in the reading room. There was no program rendered but the evening was spent in an informal way. Refreshments were ice cream and wafers.

CICERONIAN

The Ciceronian Literary Society has been holding separate meetings since the beginning of the Short Bible Term instead of conjoint with the Philomatheans. Thirteen new members were added to the society from the Short Bible Term students which makes the total membership thirty-three.

With the aid of the new members programs of varied nature have been presented. The following program was given on January 25.

Recent Inventions -- Harold Bachman
Quartette — Grinding Coffee by the Old Kitchen Stove.

The Most Interesting Place I Have Ever Visited — Paul Kortemeier.

Ukelele Solo — Raymond Book.

AVON

On Friday evening February 5 the Avons and Auroras conjointly entertained the Vesperians and Adelphians at an informal reception in the social room. The room was prettily decorated in the colors of the four literary societies. After the first part of the program, consisting of "The Rosary" by the Avon quartette and a Reading, "The Cubie Wedding" by Grace Brunk, there was a short intermission. During the intermission the guests were served with fruit punch. The second part of the program consisted of a Pantomine, "When the Light Went Out," a conversational duet by Ralph Fisher and Delmar Hershberger and several musical numbers. Following the program, refreshments were served — ham sandwiches, olives and pie al mode.

On February 1 the Avons reorganized their society.

President ---------- Dora Shantz
Vice President ------- Mabelle Smith
Secretary ---------- Ruth Brunk
Treasurer ---------- Mabel Wyse
Attorney ---------- Katie Yoder
Usher ---------- Wilma Welty
Critic ---------- Beatrice Hershey

The third number of our fine art series will be a literature program given on Monday, February 15, consisting of an interpretation, "The Jewish Maid," written by Esther Brunk. The cast is as follows:

Rebecca, the Jewish Maid,—Nellie Miller.

Jabel, a servant of Lord Naaman,—Mabelle Smith.

Lord Naaman — Alma Zehr.

Lady Naaman — Thelma Ropp.

Reading --------- Pearl Klopfenstein

Three Minute Speeches on:

My Favorite Story — Mabel Esch.

My Favorite Poem — Arlene Eigsti.

Book Review, Thinking Black" — Lulu Smith.

ADELPHIAN

The farm situation has for some time been a puzzle to the American government, and seems as far from solution at present as ever. The members of the Adelphian society, showing their true mettle as sons of the soil, devoted a program last month to the discussion of the problems of the farmer, and advanced their various theories for their solution. It is yet doubtful, however, if congress will unreservedly adopt the measures suggested by the members of the society. Edwin Weaver presented the problems of the farmer, and Ellis Zook discussed the leading theories for their solution. This was followed by open discussion, led by Irvin Burkhart, in which practically every member of the society aired his views on the subject. Such meetings are certainly interesting and helpful, and conform to the traditional high standard of Adelphian programs.

The reorganization, which took place February 1, resulted in the following elections:—

President ---------- Irvin Burkhart
Vice President --------- Tilman Smith
Secretary ---------- Paul Horsch
Treasurer ---------- F. S. Martin
Public Chairman ---- Clifford Martin
Attorney ---------- Ellis Zook
Critic ---------- Elvin Snyder
Usher ---------- Merrill Ivens

These officers are in power for the second semester.

The Adelphians wish to express their deep appreciation for the delightful social in honor of the Vesperians and Adelphians, held Friday evening, February 5, by the Auroras and Avons.

VESPERIAN

The question, "Resolved: That a student receives a broader education in a small college than in a large educational institution," was the subject for debate in one of our recent literary meetings. Ruth Smucker and Fannie Miller debated the affirmative. Their arguments were based on the religious atmosphere, greater social advantages, and the opportunities for the development of initiative and leadership, characteristic of the small college.

Elizabeth Bradford and Mary Mar-

tin held that a student receives a broader education in a large institution, because such institutions not only have on their faculty the nation's best trained educators, but they offer a broader curriculum, better equipment, and finally insure unquestioned scholarship.

The question was convincingly debated on both sides. The judges decided in favor of the negative.

On February 1, we reorganized. The following officers were elected:

President _____ Catharine Martin
Vice President _____ Esther Roth
Secretary _____ Mary Huffman
Treasurer _____ Verna Graber
Usher _____ Eva Steiner
Critic _____ Leona Cockley
Attorney _____ Lena Smucker

AURORA

Three programs have been given since the Record was last issued. In the first of these, the Auroras invaded the domain of politics. After formal discussion on protectionism — both pro and con. Imperialism, and modern tendencies towards socialism, the meeting was given over to open discussion. Among the interesting things brought to light was the fact that a number of members, especially Cecil Bender and W. T. Stalter, had been doing some thinking decidedly favorable towards non-revolutionary socialism. Protectionism, although ably discussed by John Allgyer and Ralph Fisher, was not found to be as live an issue as in previous years, while Jonathan Yoder informed the Society that the imperialistic drift in the United States was not to be viewed with serious alarm.

In the second program, the trial of Martin Luther at the Diet of Worms was dramatized. The leading men in the presentation were Amasa Kauffman who took the part of Martin Luther and Albert Hershberger who acted as Dr. John von Eck, the Emperor's chief councillor. This scene was quite carefully worked out, and to add a realistic touch the Emperor Charles V., impersonated by Howard Musselman, appeared in a royal bath robe. Cardinals and electors, stacks of condemned books, and the howling rabble were much in evidence during the trial. Every Aurora will remember Luther's words, "Hier stehe ich, ich kann nichts anders."

The third program consisted entirely of impromptu numbers. In the midst of semester examinations what could be more appropriate than to expound on those subjects of which every heart was full? So the topics discussed were such as the following: "The art of cramming," "Bluffing vs. grinding," "What high grades may and do indicate," "What constitutes a fair examination," while a debate was given on the proposition, "Resolved: That written semester examinations should be abolished." It was a bit unfortunate that no faculty members were present to get the benefit of Aurora opinion on these questions.

After this last program, the election o of officers for the second semester took place with the following results:

President _____ Delmar Hershberger
Vice President _____ E. J. Camp
Secretary _____ Howard Musselman
Treasurer _____ John Allgyer
Critic _____ W. T. Stalter
Attorney _____ Albert Hershberger
Usher _____ Omer Steider
Public Chairman ___ Melvin Gingerich

So now for a half-year of hard work.

Chauncy Smucker — "Do you think sugar will ever be made from corn?"

Roy Zook — "If it ever turns out that way it will be hard on the fellows that raise cane."

(Continued from Page 8)

THE SIGN OF THE PROPHET JONAH

that it is the only witness that shall be given. Of what folly is man not guilty? To what trivialities will he not bow? In giving attention to Jonah we often get no farther than such questions as the following: "Would it be possible for a whale to swallow a man?", or, "Was Jonah alive in the whale's stomach?" We should remember that Jesus said this book reveals a sign concerning himself.

ALUMNI

H. J. Lehman, 17, is teaching in the science department in Libley High school Toledo, Ohio. Mrs. Lehman, formerly Vesta Miller, '16 is doing school nursing in the public schools. Their address is 2244 Franklin Ave., Toledo, Ohio.

Homer A. Yoder, '18, is located on a small farm near Tucson, Ariz. Mr. Yoder has been at the sanitarium at that place since September 1923, on account of his health, which, we are glad to say has greatly improved.

H. Clay Miller, '20, is principal of the Walnut Creek High School, Walnut Creek, Ohio. He was married last September to Minnie Hartzler, Belleville, Pa., a former Goshen student.

L. G. Hershberger and wife are attending Kent Normal School, Kent, O.

Daniel Hostetler is completing his fourth year of medical work at Western Reserve, Cleveland.

W. E. Oswald is teaching in a centralized Township High School, Hartford, Ohio.

Vesta Hostetler, '23, is at home with her parents on the farm, Smithville, O.

Esther Burkhard and Ruth Lapp, '20, are completing their college work at Bluffton College.

Florence Johnson is doing stenographic work for the Industrial Acceptance Corporation at South Bend, Ind.

Alice Snyder is a trained nurse at Hastings, Neb.

Lulu Beery Hartzler, '15, is in training at the Mt. Sinai Hospital, Cleveland, Ohio.

Miss Mary Wismer, formerly dietitian at Goshen College, is proprietor of a tea room near her home at Grimsby Beach, Ontario, Can.

Mr. and Mrs. Nelson Bechtel are located on a large dairy farm at Hespler, Ont.

Chester Buschert, '18, is owner of a garage at Preston, Ont.

Professor A. S. Ebersole, formerly of Goshen College, is now professor of vocal music at Heidelberg University, Tiffin, Ohio.

Mary Good, '19, was scheduled to leave India for America, January 26, 1926.

Lewis Fretz, '21, is pastor of his home church at Markham, Ont.

Oliver Bowman, '21, is employed on a farm near Kitchiner, Ont.

Clemens Hallman, '15, is Field Representative for the Dept. of Agriculture at Guernsey, Sask. Mr. Hallman received his B. S. degree from the University of Saskatchawan and taught in the high school at Saskatoon, for several years.

Lester Hostetler has succeeded Vernon Smucker as Editor of the Christian Exponent.

Mr. and Mrs. Samuel Troyer are located at Walnut Creek, Ohio. Both are engaged in teaching at Sugar Creek, O. Mrs. Troyer was formerly Verda Steiner.

Amos Showalter, '18, visited at the College, Sunday, February 7. Dr. Showalter is engaged in biological research work on the cytology of the liverwort. He spent two years in Belgium, having a Fellowship from the Christian Relief to Belgium. He returned in the fall of 1924, and under appointment by the National Research Council, continued his study, first at the University of Wisconsin, then at Leland Stanford, Cal. He has just returned from Cal., and is on his way back to Belgium for six months of further research.

Beulah Smith —"Is a chicken big enough to eat when it's three weeks old?"

Brilliant Student — "Why, of course not."

Miss Smith — "Then how does it live?"

College News

ary 27, on "Conducting an Interview."

Henry Albrecht, Tiskilwa, Illinois, conducted Chapel services February 1.

President Yoder gave a very interesting illustrated lecture on the subject —"The Southern Highlands," February 4. President Yoder has visited in the hill country of the south and was able to make the talk very helpful.

A large group from the College enjoyed the hospitality of the Lenn Pletcher home south-east of Goshen, January 24.

Charles Fricke gave an illustrated lecture to members of the Christian Workers band, January 23. The subject was — "The Slavish Immigrant."

Six students from the College attended a program by the Thalia Choral Club of Indiana Central College, and a reception at the U. B. Church in Ligonier.

Mary Huffman entertained the fol-

Joel Bachman, and Elmer Slagel of Ashley, Mich. visited friends and relatives at the College January 18, while attending a meeting of the Ind.-Mich. Mennonite Aid Association.

The Student Council met January 21 to discuss the furnishing of a room for the young men to be used as a social room. Most of the necessary funds have been raised.

The Freshmen basket ball team defeated the Ciceronians 16-15 in an exciting basket ball game January 22.

Olive Troyer, Shipshewana, Ind., a student here last year, visited at the College over the week end, January 22-24.

The Freshmen Class in English Composition had several lessons on newspaper work. It was quite a pitiful sight to see members of the class pacing back and forth in the reading room begging for news.

Charles Miller, reporter for the Goshen Daily Democrat gave a lecture to the English classes of the College Janulowing at her home in Elkhart January 31, — Elsie Springer, Maude Egli, Esther Reynolds, Esther Leininger,

Emery Egli, John Swartzendruber, Joe Miller, Wilmer Ulrich, and John Allgyer.

The Special Bible Term students had a social January 28.

All the literary societies were engaged in social activities on the evening of February 5. The Aurora and Avon societies entertained the Vesperians and Adelphians, while the Academy societies had a time of their own.

Le Roy Hostetler took the state group pictures for the Maple Leaf, January 25, 26. He again had an order for about 400 pictures.

A group of College students was entertained at the home of Raymond Good on Sunday, January 31.

Miss Thelma Ropp is a good entertainer. Recently she has entertained various groups of College students at her home in the country. Her ten o'clock 'feeds' also prove to be quite a source of entertainment.

Exams are over ! ! ! ! To some the past week has been a vacation while to others it was a burden. However, we all passed through it without any loss of life or serious injuries and we're happily on our way in a new semester's work.

Professor and Mrs. Witmer entertained the West Liberty, Ohio students at dinner on Sunday, January 24.

Professor and Mrs. Witmer entertained the Junior Girls' debating team at a six o'clock dinner on the evening of January 21.

The advanced Botany class is very industrious of late. At almost any hour of the day some of the members of the class are found working in the laboratory. Chocolates help to break the monotony.

Perry Nelson discontinued his school work with the end of the first semester.

The Freshman Girls' Debating Team was entertained at the home of Professor and Mrs. Hershberger, on January 27.

On January 24, Elsie and Howard Springer, Alma Zehr, Mary and Orrin Nofziger, Beatrice Slabaugh, Lena Stalter, Katie Troyer, Homer Springer, and Wilbur Smucker spent the day at the home of Professor Slabaugh.

Misses Mattie and Freda Imhoff were the guests of Miss Lela Mann of Elkhart on January 7.

Because of the funeral of Professor J. D. Brunk school activities were suspended on Monday, January 8.

The Misses Dora and Bertha Shantz entertained the Misses Laura and Lela Schertz, Mattie Imhoff, and Sadie Kennell, at their home over the week end.

Physical examinations for the boys are over and those for the girls are now in progress.

On Sunday, February 7, a large number of College students attended services at the Olive Church where John W. Weaver of Lancaster, Pa., is holding revival meetings.

Miss Mary Martin was the guest of Miss Alice Housour, a former student of Goshen College, on February 8.

Kulp Hall inmates wonder why the second floor lights went out so suddenly on the evening of January 18.

Mr. and Mrs. Albert Place of Parkside Grocery entertained the following students at a chicken dinner on Sunday, January 31: Misses Ethel Oyer, Freda Imhoff, Lulu and Mabel Smith and Messrs. Waldo Stalter, Tilman Smith, Nathan Reiff, and Ralph Fisher.

Dr. Correll advises that mail be distributed over the noon hour so that no letter reading can be done in class. Perhaps his idea isn't a bad one.

Katie Yoder goes to sleep with the "Ugly Duckling" story on her mind.

On February 10 and 11 auction sales were held to sell oil paintings by the advanced college class in art, under Professor Schlabaugh. Howard Schertz acted as auctioneer. Ten of the best paintings were sold at good prices. A large number of the students attended the sale.

Henry Bohn decided that if only genuises can write a two hour examination in fifteen minutes he must be one for he can write all he knows in that length of time.

Miss Alma Zehr was the guest of Miss Thelma Ropp on Sunday January 7.

Mr. and Mrs. B. J. Schertz entertained a number of the Illinois Short Term Students on Sunday, January 31.

Miss Lela Schertz was the guest of Miss Florence Bender on February 8.

On February 6, Miss Sadie Kennell was entertained at the home of Mr. and Mrs. Bohn.

It has already been the case that certain individuals have received such important telephone calls while in the dining hall, that the remainder of the meal had to be taken at Parkside.

Miss Emily Kauffman entertained some Iowa folks at her home on February 7.

Miss Mary Huffman's mother had quite a serious fall and it is feared that concussion of the brain may follow.

Misses Leahbelle and Ruth Smucker and Esther Widmer spent the week end at the home of Catherine Davidhizar west of Wakarusa.

Professor and Mrs. Guy Hershberger entertained a group of Iowa Students on January 31 in honor of Mr. Hershberger's sister, Miss Barbara.

Freshman, (in reviewing History) "What did Gregory VII do?"

Short-term Student — who overheard question — "Discovered America"

Mabelle S. — "Hettie, am I disgracing you by telling you that this picture looks like you?"

Hettie B. — "Why, that's who it is."

ATHLETICS

Recently the ex-students sent in a request for a basket-ball game with the College. A team was picked from the various class teams: Hershberger captain, Smith, Ulrich, Nelson and Bachman. The evening of February fourth was the time set for the game. The ex-student team was composed of Bryner, Stump, Yoder, Holdeman, Fredrick and Wysong, all teachers in the surrounding community. The game was a run away from the beginning. The visitors had difficulty in finding each other and were too closely guarded by Nelson and Hershberger to make many baskets. Bachman and Smith did some clever passing, working the ball down the floor rapidly and feeding Ulrich who dropped in nearly a dozen "sleepers". The score at the end of the game stood at 33-12 in favor of the home team. The ex-students will play the college again later on.

Besides this match we have had some rather close games. The influx of the short term students gave the Academy some new and excellent material from which to draw. They first took on the Aurora team which resulted in a close game. The score was tie until within a few minutes of the end of the last quarter. Brunk emerging from a scrimmage dropped in a long one giving the Academy the victory.

They next took on the Adelphians and beat them 16-24. This was partly due to the loss of one of the Adelphian players who discontinued school work the second semester.

One other game deserves mention; the one between the Freshmen and Illinois. The latter team was reinforced by the addition of Lucas and Ralph Ulrich who were visiting College friends. The game was fairly close but somewhat rough. Due to the rather careless playing of the home team Illinois beat by two points.

A new schedule has been arranged for the remainder of the basket ball season. The men are divided according to classes, the Freshmen furnishing three teams while the other classes each have one. By means of this schedule everyone will have opportunity to play two or three times a week. The interest in the game is high and will likely remain so until spring weather sets in. H

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    all walks of life, and to llose oneself
    in generous enthusiasms.
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To form character under professors who
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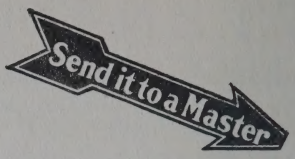

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Correspondence is invited with The President or Dean of each school.

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The College Record

MARCH, 1926

VOLUME 27 NUMBER 6

Accreditment and Endowment

Schools and Colleges that expect continued recognition must meet the following requirements prescribed by the State.

1. TEACHERS.
   a. There shall be eight or more professors devoting their time exclusively to College Courses.
   b. The teachers shall be graduates of standard colleges or universities doing graduate work. Head professors should have pursued such work for at least one year and a majority of them should have training equivalent to that presupposed for the degree of doctor of philosophy.
   c. The teaching should be of good quality and done in a manner satisfactory to the State Board of Education.

2. FINANCIAL RESOURCES AND SUPPORT.
   a. There shall be a productive endowment beyond all indebtedness of not less than $500,000.
   b. In lieu of this endowment an annual fixed income independent of student fees of not less than $25,000 shall be provided.

3. EQUIPMENT.
   a. For teaching each of the sciences offered, there shall be adequate laboratory facilities for meeting the requirements of the State Board of Education.
   b. The library shall contain at least 8,000 volumes exclusive of public documents. It must be a growing library. It must contain recent as well as earlier standard books in each of the departments of instruction.

The above sets forth the requirements for accreditment prescribed by the State.

The Board of Education has met every requirement for Goshen College except in the matter of endowment. For this a temporary income, derived from offerings and pledges, has been provided to accredit the Normal work.

A permanent endowment must be secured and funds are now being received by the Board of Education for that purpose.

During the past month several substantial gifts have come to the school in the form of Annuities and Mortuary Notes.

Will you not share your substance with the Lord and give to this worthy cause as well as to the other interests of the Church.

For further information inquire of S. C. Yoder, President of the College; H. R. Schertz, Metamora, Ill., President of the Board; or O. O. Miller, Financial Agent, Akron, Pa.

THE GOSHEN COLLEGE RECORD
MARCH NINETEEN TWENTY-SIX

The History Of The Goshen College Record

Donald Gilbert

Labor with what zeal we will
Something still remains undone,
Something incompleted still
Waits the rising of the sun.

By the bedside, on the stairs
At the threshold, near the gates,
With its menace or its prayers,
Like a mendicant it waits.

Waits and will not go away;
Waits, and will not be gainsaid.
By the cares of yesterday,
Each today is heavier made.

Till at length the burden seems,
Greater than our strength can bear,
Heavy as the weight of dreams
Pressing on us everywhere.

And we stand from day to day,
Like the dwarfs of time gone by,
Who, as Northern legends say,
On their shoulders held the sky.
—Longfellow.

With the foregoing poem quoted from Longfellow, one of America's great poets, the first issue of the "Elkhart Institute Monthly" made its appearance in the month of October, 1898. Well do the words of that great writer express why the publication of the "Elkhart Institute Monthly" was a logical incident. Well does it describe the innermost feelings in the hearts of those who were the establishers of that first college paper. All in all it expresses how the paper, in a general way, came and why it still remains.

History, it has been said, is the study of men and their inspirations, acts and aspirations; and as such we will treat it.

A suggestion of publishing a paper in connection with the Elkhart Institute was given in 1897. The suggestion was presented to different members of the board and was favorably received. During that whole school year not much more was said, until a new school year opened in 1898. Then the question was again brought up and steps were taken at once to carry the project into effect.

Wellington K. Jacobs, the first editor, was a Canadian by birth and a Mennonite by religion. He went to Elkhart as a boy where he was employed in the Mennonite Publishing Company, then located there. Later he was employed by the Elkhart Institute as a teacher in the commercial department. While here he fostered the idea of a school publication and when it came into being was the logical selection of the Institute for its guiding hand, to mould the infant voice into a literary volume of merit; both because of his experience as a printer and his public spiritedness and ability to accomplish. He was a man of varied interests, being accomplished as a musical director, a good penman, a painter, an instructor, and is now a doctor of

osteopathy in St. Louis. He wrote several songs that are in the chapel books of Goshen College.

With all these qualifications and accomplishments, it is readily seen why he was the man preferred as the moulder of the opinions and the enlightener of the institute by its numerous supporters and friends.

That first paper, besides containing the poem above quoted, had articles that were listed under the following heads: Literary, Commercial, Scientific, Elocution, Bible, Musical, Personals, Institute Notes, Bits of Information, Historical and Editorial. The paper was an eight page monthly, published by the Mennonite Publishing Company of Elkhart. It was made up of pages eleven and a half inches long by eight and a quarter wide. Each page was composed of three columns of printed matter, each column thirteen ems wide (one em is .1678 inches). There was no cover and its advertising was not enormous. Jacobs conceived of the idea of inserting the paper between the sheets of the Elkhart Truth and by so doing was able to increase the advertising and to guarantee a circulation of 10,000. In reality about 250 subscriptions were received at the rate of twenty-five cents a year.

In those early days of the "Elkhart Institute Monthly" the sledding was a little rough; subscriptions were hard to get and advertisers dropped out when the monthly was taken from the leaves of the Elkhart paper; the size of the paper made it clumsy to handle and various other minor difficulties entered in; but, throughout all this Jacobs and his co-workers steered a straight course that insured its permanence as a part of the Mennonite school. I. R. Detweiler, as business manager, took over the difficult proposition of seeing the undertaking thru its first years and ably handled the task. F. S. Ebersole, and L. B. Overholser aided Jacobs and Detweiler respectively and are also among those who are responsible for the circumstances that made it possible to continue the publication up to the present time. Later in the year A. J. Steiner and Bertha Zook were added to the staff and proved of great assistance.

The size of the paper had proved to be rather clumsy to handle and had the appearance more of a small college leaflet than a college monthly. With the coming in of C. K. Hostetler as editor, one of the first improvements was made —that of enlarging the paper to a monthly of 16 pages. The paper also in the month of September 1899 was changed to a two column page, with the more uniform size of eight and a half by six and a quarter inches. The columns were broadened two ems (1-3 inch) and made a neater appearance than the short lines of the three column paper of the year before. So many improvements were made under C. K. Hostetler, that it is proper to give a brief history of him.

C. K. Hostetler came from Wayne county, Ohio, and was on the faculty of the college for a number of years, a a great many of which he served as editor of the "Elkhart Institute Monthly" and "The Goshen College Record". He was a shrewd business man and ran the monthly publication along with ever increasing popularity. After leaving Goshen he went to Alabama and bought out a wagon shop, was caught in the panic caused by property deflating in value. Selling out he went to Youngstown, Ohio, where he now resides and holds a responsible position with an express company in that city. He is a subscriber to the College Record.

What possibly made Hostetler the logical person for editor was the fact that, like Jacobs, he had had printing experience. He had been the editor of the "Young People's Paper" at Elkhart before becoming the second editor of the "Institute Monthly." In September, 1899, the Elkhart Institute association took over the publishing of the monthly. The purpose of the paper was stated as "devoted to the interests of Christian education and spiritual advancement." In September 1900, S. F. Gingerich, now assistant professor of English at the University of Michigan, was added to the staff.

In 1903, the Elkhart Institute was moved to Goshen, the county seat of Elkhart county. With this change the paper also received a new name more appropriate to its new location and its

advancement from an institute to a college; namely, "The Goshen College Record," which name it still bears. And at this time, still under Hostetler's guiding hand, the paper donned a cover, that became a permanent part of the Record. Covers had been placed on a few of the Institute papers; but, it had never been certain whether the next monthly would be so arranged or not — but now the cover had come to stay. Advertising began to increase and subscriptions were more readily obtained.

In 1905, C. Henry Smith became editor, having been associate editor the year before. Following Smith, came Daniel S. Gerig, who held the office of editor until the year 1910, when S. F. Gingerich became editor. In 1911, C. Henry Smith became editor once more, holding the position one year.

After that time came a succession of student editors, each holding office for a year only. (Their names can be found in the supplement that follows this history).

Recently the paper became a twenty-four page monthly and is now enjoying a fairly large circulation and a good amount of advertising under its present editor, Edwin Weaver. The paper has always been a faculty paper, under a faculty editor or faculty supervision. It has been a great aid to the advancement of the spiritual well being of the school and the church.

W. H. Jacobs is now a physician in St. Louis, Mo. He wrote several songs that are in the chapel books of Goshen College.

J. W. Shank — 1912
W. B. Weaver — 1913
J. C. Meyer — 1915.
J. C. Meyer — 1916 Summer
O. B. Gerig — 1917
H. Clay Miller — 1918-20
N. G. Bauman — 1918
C. A. Fulmer — 1921
John Thut — 1922
Joseph Graber — 1924
Edwin Weaver — 1925

Art Education for Rural Schools

Professor J. F. Slabaugh

The value of art as a factor in education is today recognized as never before. We are all aware of the fact that a little child tries to express itself very early in life by making pictures or by imitating some one else. In many cases the child speaks in a more accurate language than in the language of words. During much of the child's early school life a teacher is needed, who can direct the little mind in the course of art. By careful cultivation the little plant can develop in the child in such a way that it will be very useful in its future life. Art plays such an important part in our economic life that it can not be neglected. The value of a rug, a piece of furniture, a building, an automobile, a garment of any kind depends greatly upon its design and color. Even the very food that we eat is served in an attractive way. The country, city or state in which we live is selected as our home because of the natural beauty of its environs. Our vacations are spent in quiet places among the beautiful streams, trees, hills and valleys — God's handiwork. Art so permeates all of our important life activities that it must be accorded a place of increasing prominence in our school life.

In some states there are provisions made that teachers must, in order to teach in our rural districts, take a certain amount of work in art in order to secure a license. In our own state of Indiana teachers must at least have 12 weeks of training in art. This may seem rather absurd to those who have only a city outlook. I would however like to call your attention to the fact that the rural schools are the training places for our teachers, and that practically all of the rural schools are without special teachers of art, excepting, of course, a few of the larger consolidated schools. One can come to but one conclusion and that is that the burden of

extending the instruction of art in the rural schools depends on the rural teachers. We all know that it is a gigantic task to take these students who have had practically no organized instruction in art and make art teachers of them in twelve weeks; such that are fitted to teach in all the eight grades.

Children will get enough enthusiasm and will accomplish such results that it will be only a matter of a few years till the patrons will see the wonderful results and will demand adequate art instruction. We are today living in an age in which children must be taught to see things about them. We know that the rural district is certainly a rich field for the teacher of landscape. We see beauty in the hills, the forests and about the home that we were not aware of till they were pointed out to us.

Let us take a little survey and study the one room schools and see how unsightly things are compared with the more elaborate buildings and we will soon be convinced of the crying need for the training of art. The buildings themselves shoot up with all the bold unloveliness possible.

Just imagine yourself in the midst of a squeaky pump in a gravel desert. Can you picture it with a rose trellis over it? And the coal house — how lovely a clump of sumac would look in front of it. The art principles are taught even from the primary grades on up so they will fit the home grounds as well as public grounds, the humble cottage as well as the more elaborate home. The same climbing rose will bloom on a trellis hiding a garbage can, as brilliantly as a rose in a well kept garden.

The inside of these buildings cry out for attention in the same voice as the outside. They are either cold or bare, or may be overdecorated in cheap gaudily covered prints. So many times these interiors make me hunger for some nice paint and willing workers. There is however no limit to the amount of good that may be done to the country boys and girls, and the great joy that comes only through creating beauty — compared with which all other joy fails.

We all realize that there is another value outside of the esthetic, which is, the monetary value. We can screen the unsightly things around a home by planting bushes and trees and vines, by carefully choosing color schemes for painting buildings. All these add no great expense and certainly have the same upward influence on the selling price of the country home that they have on the town residence.

Children in the rural schools find great pleasure in printing and laying out show-cards. Nearly every farm has something for sale, and careful lettering is one of the first requisites of a sign that "sells," Design, construction work, color technique certainly have their places in every day life of all the children of our public schools.

Colored paper and paints are but the tools with which we practice so that we may know with which to express beauty of living things. The rural children have lived close indeed to the fountain head of beauty and missed her charm in the rolling hills, the shadows, clouds and the forests.

We frequently hear teachers say that they are lacking in time, which is only an excuse for the unwilling, perhaps I should say unknowing, but I believe when our teachers know how to teach drawing they will find time. Sometimes we can direct our rainy day recesses in this way; sometimes we have time when lessons are finished early. Such moments we never consider as wasted when they are filled with art.

At present I see but two ways for hastening the day when all rural children may be developed in this all important subject. First and most desirable is to have well trained teachers who will go over the country and supervise the work. Second, that the time of training in art be lengthened to a longer period of training before they are allowed to teach.

History of the Philomathean Literary Society

Esther Miller

To meet the problems of education in the Mennonite Church, a school was opened in the G. A. R. Hall in Elkhart, Indiana, in the fall of 1894. The school was given the name of Elkhart Institute The Elkhart Institute Literary Society. was organized with the opening of the school in which not only the students of the school but also people of the city took part.

Andrew Mumaw was one of the first presidents and Adeline Brunk was one of the first secretaries. J. W. Zerbe was president a short time and was also one of the first editors of a paper named Institute Star. This paper contained news items of the school with some other interesting material, which was read at the literary society.

As the school grew, more of the people from the city dropped out of the literary. Finally the literary became too large to have the students get the experience that was desired. Also since the programs were given to the public on Friday evening of each week, the ordinary student without any experience in public speaking would find the times few and far between when he would be placed on the program. Therefore, the men decided to organize a society of their own. Accordingly they organized the Ciceronian Debating Club September 28, 1898, which met every Tuesday evening.

Later, the women also wanted an organization of their own, in which they could get practice. Therefore, in February 1899 they organized the Philomathean Literary Society, with the motto, "Fail has no place in our vocabulary." Their first officers were: President, Frances (Zook) Oyer, vice-president, Alta (Kurtz) Christophel, secretary, Jennie Shanower, and critic, Adeline Brunk, (deceased). New officers were elected each month.

As time passed on, the membership became so large that they thought it best to divide the society. At first the Philomatheans did not seem anxious to have the division made but later all became willing to do as seemed best for the advancement of the work.

A committee consisting of Prin. N. E. Byers, Lina (Zook) Ressler, and Adeline Brunk was appointed to divide the Society into two distinct organizations. This committee gave its report in October, 1901, after a regular meeting of the Philomatheans. Careful consideration had been given to the talents of the members in order that both societies might have a footing as nearly equal as was possible.

The Philomathean Society then gave its last program October 25, 1901. It was rendered to the public, a large and appreciative audience being present. Alta (Kurtz) Christophel was the last president and Mary (Yoder) Burkhart, the last secretary.

The Vesperian and Avon societies were open to both Academy and College students. In 1914 the College women decided to have a society of their own; therefore, they organized the Alethean Literary Society. After a time the Academy girls from both of the old societies united and gave the name Vesperian-Avon to their society. In 1914 the Alethean society became so large that it became necessary to divide it and the two College Societies took the old names Avon and Vesperian.

The Academy Society then revived the old name, Philomathean. They held their first meeting September 14, 1914. Their motto was, "Reward crowns our efforts."

The charter members were:
Pearl Dausman
Grace Hostetler
Florence Landis
Vesta Miller
Cordelia Graybill
Amelia Winegard
Nancy Ramseyer
Ella Shoup
Minerva Miller
Grace Strycker
Eva Baer

Pearl Dausman was the first president and Florence Landis the first secretary.

The programs of the Elkhart Institute Literary Society consisted of debates, impromptu talks, recitations, readings, orations, essays, and music, such as the Institute chorus, solos, duets, trios, quartettes, both vocal and instrumental. Different instructors often gave talks and frequently took part in the debates.

They occasionally gave special programs, such as a German program, the lives of some great men such as Emerson, or special subjects, as Temperance. One evening instead of the regular program, Rev. George Lambert gave a lecture on "Foreign Customs and Costumes." It was illustrated by nine students wearing costumes of different nationalities. Rev. Lambert had made a trip around the world a short time before.

The earlier Philomathean Society met every Tuesday evening until in October, 1900, when they changed to Monday evening. The programs were usually not public, but sometimes they gave the public program for the Institute Literary Society on Friday evening. The programs were occasionally on the lives of men such as Longfellow and Bryant. In 1900 they studied Ruskin's "Seasame and Lilies" for nearly one half of the year. They gave conjoint public programs with the men's societies irregularly.

The later Philomathean Society, besides music, had book reviews, current events, college news, debates, stories of trips taken by the students, and contests of different kinds, as readings, or quotation contests as parts of the program. Frequently the programs were about great men, Indians, foreign countries, or states, the seasons of the year, such as autumn, Thanksgiving, April Fool, or Christmas. Sometimes no program was given and they would take a walk to the dam or go to some special program, given by one of the other societies. The Philomathean and Ciceronian Societies gave a program the third Friday of each school month until in 1918. Since that time they gave a public program only several times a year.

The Philomatheans and Ciceronians had conjoint meetings the third Monday of each month until the school was closed in the spring of 1923. When the school opened again in the fall of 1924 both societies were so small that on October 20, 1924 they decided to have conjoint meetings the rest of the year. In September 1925 they again decided to have all the meetings conjoint. When the Special Term Students joined the societies it made them too large to hold conjoint meetings, so they decided to hold the meetings separate during the Special term. The societies decided at the close of the Special term to continue holding separate meetings, except once a month when conjoint meetings are held.

A Brief History of the Ciceronian Literary Society

Henry Bohn Jr.

A strong literary spirit has always prevailed in our Church schools and has given rise to several societies. Back in the early days of the Elkhart Institute, programs were given every Friday evening by the Institute Literary Society. Students and also outsiders took part in these programs. The young men and young women all met in one group. But as time went on the young men formed a separate society.

The Ciceronian Debating Club was organized in 1898. On September 20, 1898 a meeting was held for the purpose of discussing the possibilities of organizing a debating club for men. The members being "desirous of improving their powers of thought and expression, and obtaining that discipline necessary to self-control," organized a society called the Ciceronian Debating Club. A committee consisting of W. K. Jacobs, J. Buzzard and F. S. Ebersole was appointed to draft a constitution and at the next meeting on September 27, the constitution was accepted and the following officers were elected: Daniel Coffman, President; George Good, Vice President; W. B. Christophel, Recording Secretary; F. S. Ebersole, Treasurer

C. Henry Smith, Critic. The first program was given in room 4, October 4th. It consisted of a debate, the question being; Resolved: That more honor is due to Lincoln than to Washington. The affirmative was upheld by C. H. Musselman, A. K. Ropp and Fred Schnur. The negative was offended by George Good, S. M. Bookwalter and W. M. McConoughy. Two of the judges decided in favor of the negative and after the critic's report the first meeting adjourned.

Debating was the chief work of the Club, but some other phases of literary work were taken up. This club met every Monday evening at 4:00 P. M. Much time was spent on preparation of the debates and the club soon developed into a large society. It grew so rapidly that in the autumn of the next year, Principal N. E. Myers, I. W. Royer and S. F. Gingerich acted as a committee to divide the club. On November 28 this committee reported and formed two divisions called the "North Side" and the "South Side", which later became the Aurora and C. M. A. respectively. The name Ciceronian was then dropped and the Aurora and the C. M. A. or Adelphian served as Academy Societies for fourteen years, while a new Society was formed for College men in 1909, called the Emersonian.

After fourteen years, to preserve the name Ciceronian, the Ciceronian Literary Society was organized. The College society had developed in size, while the Academy societies had become smaller and it was considered impractical to continue the two. After several preliminary meetings the Auroras and Adelphians handed over their names to be continued in the College Society, which dropped the name Emersonian. The Academy boys reorganized and a new organization known as the Ciceronian Literary Society was formed, on October 13, 1913. The following officers were elected: President, I. A. Rickert; Secretary, C. S. Hallman; Treasurer, Merle Hire; Attorney, C. V. Miller. Meetings were to be held on each Monday at 4:00 P. M. The first one was held October 20. "Excelsior" was decided upon for the society motto, W. E. Shrock, H. E. Eby, and C. S. Hallman were appointed by the President to select colors for the society. Purple and Gold were chosen as society colors and a motion was made to purchase small buttons with a purple background and a gold stripe.

The new Ciceronian Society now launched out upon a period of development. A marked increase in membership is noticeable the next few years. Conjoint meetings were held with the Avon and Vesperian Literary Societies on the second Monday evening of each month for one year. After the Avon and Vesperian Societies discontinued as Academy societies, the meetings were continued with the Philomathean Society, which became the Academy society for young women .A motion for division in 1915 was lost and the society continued to grow. Debating and other phases of work helpful to literary development were taken up. The meetings were held in Room 30, but were later held in Room 33, in which they are still held. By 1920 the Ciceronian Society reached the largest enrollment in its history. They boasted fifty-three members on the roll in the Winter Term. But as a result of parents sending their children to high schools a sharp decline is noticeable in the following years, and at the close of the school in 1923 only thirteen members enrolled. School then closed for one year and only one of the old members was back in the fall of 1924. A new problem was now before the society. How could she function with only a handful of ten members and only one of these having had experience in Ciceronian work? After the election of officers only a few members remained that did not fill some office. But after talking matters over with the Philomatheans who found themselves in the same circumstances, it was decided to add an amendment to the constitution and hold conjoint meetings for the school year of 1924-25. The President was elected from the Ciceronian Society and the Vice President from the Philomatheans. The remaining officers were: Critic and two members of the program committee, Ciceronian; and Secretary and three members of the program committee, Philomathean. The two societies

passed through a successful year and at the opening of the fall term 1925, twenty members were on the Ciceronian roll and the Philomatheans had about the same number. It was decided to continue conjoint meetings for the first semester and if conditions were favorable the two societies would hold separate meetings later. With the coming of the Special term students the two societies became too large for conjoint meetings so separate meetings were held until the close of the Special Term. Then the two societies decided by a vote of 17 to 7 to divide and hold separate meetings and now there are about 16 members left in the Ciceronian society.

MELCHIZEDEK

Hettie Brenneman

The name Melchizedek means king of righteousness, but very little can be found concerning the man, Melchizedek, whom we read about in Genesis 14:18, Psalms 110:4 and Hebrews 5:6-10, 6:20, and 7:1. We do not find him mentioned more than in these few passages, throughout the whole Bible. The first we read of him is in Genesis 14:18, where we learn that he was king of Salem, and the priest of the most high God. When Abram returned from the battle of the kings, Melchizedek brought him bread and wine and blessed him, saying, "Blessed be Abram of the most high God, possessor of Heaven and earth, and blessed be the most high God, which has delivered thine enemy into thine hands."

We also read that Abram gave tithes to Melchizedek, which is explained as being one tenth of the spoils of the battle, and perhaps also of his own possessions.

The thought of a priest after the order of Melchizedek is taken up by the author of Hebrews. He wanted to prove the claim of Christ to be called priest. It was impossible, even had he so wished, to consider Jesus as an Aaronic priest, for he was descended from the tribe of Judah and not from that of Levi. (Hebrews 7:14) The words of Psalms 110:4 are taken to refer to him and in Hebrews 7 the order of Melchizedek is held to be higher than that of Aaron, for the superiority of Melchizedek was acknowledged by Abraham when he paid tithes, and when he was blessed, for the "less is blessed of the better" (Hebrews 7:7).

Aaron is only a "type" brought forward in Hebrews to show the more excellent glory of the work of Jesus; whereas Melchizedek is made like unto the son of God, (7:3), and Jesus is said to be after the likeness of Melchizedek.

In Hebrews 7 he is said to be without father and without mother. He is described as having neither beginning of days nor end of life, but he abideth a priest continually. It is explained by one commentator that these words meant originally that he acknowledged that "he did not come to the throne because he had a claim on it through descent, but owed it through appointment." Jewish interpretation, however, explained this as implying that he had no father or mother.

—Class Exercise in Old Testament Survey.

A few numbers of the College Record are needed to complete the files in the College Library. The librarian would be glad to hear from anyone who can help to supply the missing numbers. The following numbers are needed—Oct. 1, 1912; April, 1913; Dec., 1914; Jan., 1915; Oct.-Dec., 1917; March to May, 1918; Summer numbers 1919, 1922, and 1921 (July-August).

If you would convince a man that he does wrong, do right. Men will believe what they see. Let them see.

Thoreau

TO MOTHER

Irene Zook

Oh! Mother dear, we know that thou art gone.
The darkness falls, yet round thy vacant chair
The memory of thy love still lingers fair.
Oh! may we not forget that thou wast one
Whose patience, with us, was a godly gift.
So may we show that patience toward our friends
And never into careless harshness drift,
For thus we'll never do that which offends.
Thine absence from us makes us very sad
And often for thee falls the bitter tear.
But yet to know thy present state makes glad
The hearts of all who knew and loved thee here,
May we, like thee, toil on and watch and pray
Until Christ calls us to our perfect day.

NATURE'S LESSON

Wm. E. Hallman

I saw in yonder cloud a rainbow cast,
Of colors painters use in finest art —
Of beauty only seen in purest heart;
It came when clouds from under sun had passed;
And as I looked methought I heard a voice —
A voice that whispered — whispered peace to me;
It gave encouragement and made me see
Through shadows which had made my eyes quite moist.
Look not at clouds, but see their edges bright,
And listen to the Guide of all life's paths;
He'll change our vision be it dark as night
To gladness, and victorious aftermaths.
This have I learned by watching nature's skies —
It helps in trials, brightens sorrowing eyes.

THE WAVES

Ralph Fisher

As each successive wave sweeps to the the shore,
With bubbles, foam and froth upon its crest,
To break upon the shore's rough, rocky breast,
Its gleaming might is crushed as those before.
We stand and hope and long, that yet one more
May have the strength to stand its final test,
But ever in the end we lose our quest—
The bubbles lost we never can restore.
Life has but joys we never can attain,
And dreams which vanish as do misty gleams,
Our joy in dreaming what we hope to do,
And yet we know our dreaming is in vain,
Our life is contemplation of those dreams;
They fail; and yet we contemplate again.

MENNONITE HISTORICAL SOCIETY NOTES

H. S. Bender

The regular January meeting of the Society was omitted because of a crowded schedule. The February meeting was held on Friday evening, February 26. Bishop D. J. Johns of the Clinton Frame Congregation gave a very interesting address on the subject "The Mennonite Church Fifty Years Ago". He described living conditions in western Penna. and in northern Indiana at that time as well as the condition of church work, and emphasized what the church of today owes to the faithful fathers and mothers of the past generations. He closed with a strong appeal to give proper honor to whom honor is due, to appreciate the work of the fathers which has made our work of today possible, and to be loyal to the faith and work which they have given to us. The address was very interesting and was much appreciated.

On Thursday, February 11, a special program was given for the benefit of the Short Term students. The work of the society was presented and an appeal made for cooperation. As a result nearly twenty applied for membership in the society. Already a number of the Special Term students have sent in valuable books, among them being Earl Stauffer, and Howard B. Springer. A number received help on information concerning their family histories.

The March program will be held on Friday, March 19. The History of Mennonites of Iowa will be discussed.

A large and very valuable collection of works on Mennonite History was recently acquired by the Mennonite Historical Society from the Mennonite Publishing House Library at Scottdale, Pa. The entire list is composed of duplicates and the richness of the list is an illuminating comment on the wealth of material in that library. The collection as purchased consists of seventy-one titles in over eighty volumes, most of which are rare works and out of print. Among the most noteworthy titles is the extremely rare (in America) edition of Menno Simons' works published in 1646 in Holland. Another item seldom seen is the edition of a portion of Menno Simons' works published at Osnaburgh, Ohio in 1833. A complete bibliography of the collection will be published later.

Other items recently acquired for the Historical Society are listed below.

Eine Restitution oder Erklaerung, by Heinrich Funk, Biel, Switzerland, 1844. This is the Swiss edition of a book originally published in Philadelphia in 1763, and is the only American Mennonite Book reprinted in Europe.

Ernsthafte Christenpflicht, Lancaster, 1852.

Der Alte Grund und Fundament, Johannes Holdeman, Lancaster, 1862.

Allgemeine Lieder-sammlung, Elkhart, 1871.

Unparteiisches Gesangbuch, Lancaster 1857.

The following volumes were acquired by gift.

Martyrer-Spiegel, Shem Zook Edition of 1849; donated by J. S. Gerig.

Predigten von Wilhelm Wynanz, tr. by David Zug, Lancaster, 1830; donated by J. S. Gerig.

Foundation and Plain Instruction by Menno Simon, tr. by I. D. Rupp, Lancaster, 1869; and originally in the library of Bishop Frederick Swartzendruber, pioneer Amish Bishop in Iowa; donated by S. C. Yoder.

Ausbund, Lancaster, 1846; donated by S. C. Yoder.

Ein Fundament und Klare Anweisung, by Menno Simons, Lancaster, 1853. donated by Daniel Graber, Wayland, Iowa.

In addition to the above volumes, Elmer G. Swartzendruber of Wayland, Iowa, kindly permitted the Historical Library to make a copy of his article on the Iowa Mennonites for the Mennonite Lexicon.

Readers are again reminded that the Historical Library is anxious to acquire by gift or purchase any books whatsoever bearing on Mennonite History.

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Devoted to the interests of Christian Education

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VOL. 27 GOSHEN, INDIANA, MARCH, 1926 No. 6

EDITORIAL

Our readers undoubtedly noticed a few disarrangements of sentences in the February number of the College Record. Our printer assures us of correctness in the future.

HISTORY OF STUDENT ACTIVITIES

The English Composition Classes are writing a brief history of some of the student activities of the College. The majority in each division is interested in the development of the literary societies and in connection with the history the students are collecting a complete list of the members of each society with present addresses, occupation, and other interesting biographical material. Some of the societies are considering the practicability of printing their history and roster for the benefit of present and former members. This number of the Record presents the first of these histories to be completed. Others will follow in succeeding issues.

The students have written scores of letters to former faculty members and students and have obtained numerous interviews in their effort to collect complete and accurate data. Dusty volumes, whose pages have long remained undisturbed, minute-books, the Reflector and Maple Leaf with their valuable store of picture and narrative, files of the Institute Monthly and College Record are being eagerly scanned for bits of information. The Avon Society appears to be the only one of the four College literary societies which has preserved a complete record of every meeting since its organization a quarter of a century ago; but the other societies have preserved nearly all their minutes.

All of the present literary societies had their beginning in the Elkhart Institute. The four which were active when the Institute was discontinued and the school moved to Goshen in 1903 are now College literary societies, while the Ciceronian Debating Club for men and the Philomathean Society for women, from which the present college societies sprang, are now functioning as academy societies. Henry Bohn and Esther

Miller are writing the history of the Ciceronian and Philomathian respectively; Barbara Hershberger, of the Emersonian and Alethian, which were the College societies from 1909 to 1914.

Donald Gilbert and Emily Kauffman are working on the Institute Monthly and its Goshen College successor, The Goshen College Record; Elsie Long, on the College annuals, The Reflector and The Maple Leaf. U.

CULTIVATING VIRTUES

A college career presents the supreme opportunity of a life time for the cultivation of choice qualities of character. Lives touch one another in innumerable situations which reveal the "metal of the man." Human nature in its actuality is daily observed; the study of history places the chief actors of the past into the limelight; literature portrays the thoughts, feelings, and deeds which are common to mankind, thus in many ways the student learns to know human nature and to evaluate properly the qualities which beautify life as well as those which becloud our usefulness. We learn to know the true, the beautiful, and the good; to despise the false, the ugly, and the mean. We see the strength and weakness in each other's lives. We observe the strength and weakness in our own. The Greek dictum "Know thyself," becomes possible in a larger sense. With all our added understanding is it possible that we fail to establish in our lives such beautiful virtues as kindness, honesty, tenderness of heart, courtesy, and charity? Would it not be tragic if a student should receive the intellectual and social benefits of four college years but do nothing in the cultivation of the graces of true manhood and womanhood? The harmony of the whole life would be sadly impaired throwing discord into our otherwise most happy associations.

Of the poor preacher in "The Deserted Village" Goldsmith said, "And even his failings leaned to virtues side." It makes no difference how obscure and unpromising we may seem to be; if we possess the rich gifts of virtue, we shall radiate a pure influence among all we meet. Tho our faults may tend to cast a few shadows, yet, if we will, we can cause them to be absorbed by the sunlight of our virtues.

We can not long deceive people by mere outward signs. There must be a spontaneous flow from a God-indwelled life. Longfellow says:

"Truly the heart is deceitful and out of
its depths of corruption,
Rise, like an exhalation, the misty phantoms of passion;
Angels of light they seem, but are only
delusions of Satan."

Virtuous arts proceed only from a pure source. True refinement and a deceptive heart do not dwell together. In these foundation building days it is advantageous that we cultivate the soil productive of the noblest virtues. W

IGNORANCE

An educated person is one who knows something about everything and everything about something. Allowance must be made for reasonable limitations in the above assertion. By those who move about in prominent places the discovery is sometimes happened upon, that a few so-called educated citizens seem to know a little of everything but do not have a mastery of anything. This last named condition is due to some extent, at least, to the system under which they have been educated. In spite of our great educational institutions, that great monster, Ignorance, has not been entirely ostracized. There may be some contention as to whether he should be entirely done away with.

Happiness in life is possible under a certain kind of ignorance. If we were always conscious of how the microbes are wriggling around in the water which we drink it would reduce some of the pleasure of drinking. If folks would know what kinds of bridges they have to cross along the way, they might possibly feel like the man who did not want to go ahead, could not go back, and was not allowed by Father Time to stay where he was. If we would know what swords are hanging over our heads, some of the joy of living would be lost.

On the other hand ignorance is a strong liability. It is the cause of much which opposes and contradicts the good

things in the world. The foundations of past governments began to crack and crumble, and the structure eventually toppled over, because the light of learning flickered away until smothered by the darkness of ignorance. Cities have been extinguished because their inhabitants were ignorant of the causes of sudden calamities. Wars caused by misunderstandings have devastated human habitations. We get into difficult situations in the routine of daily living because we do not understand certain principles which control human activities. We are not able to combat successfully with parasites and enemies which tend to destroy our agricultural productions, our industrial enterprises, our social improvements, our financial advancements, and our spiritual welfare.

However in taking a composite view of the situation, the fact will be revealed that each person, or group of people, has the choice between knowledge and ignorance, between progress and retrogression, between right and wrong. Much ignorance is inexcusable. Because of some artificial, bubble-like advantages which are short-lived, some of us choose ignorance rather than knowledge. Some choose ignorance because under the circumstances it appears to be the only available choice, but by more initiative these weak circumstances could be overcome. The wise and strong strive for knowledge and put ignorance into the background. W.

EXTRA CURRICULAR ACTIVITIES

American colleges are confronting a problem induced by the numerous extra curricular activities and student organizations. These activities sometimes infringe upon the time which should be used in scholastic pursuits. Though a large university has many societies and organizations, each one is attended by only a small percentage of the students, thus enabling each organization to have a considerable membership and making its maintenance both possible and successful. The varied interests of the students determine the particular activities each one will attend. If in a small institution a corresponding percentage of students would attend the various extra-curricular activities the attendance of each would be quite small. Naturally, then, a larger percentage of students must attend each meeting in a small college.

The question before us is, does Goshen College have more activities than are for the best interests of the school? Do they take time which the student could more profitably use in regular school work or in private meditation? Take a casual survey of our various societies and meetings: weekly literary societies, weekly prayer meetings, a weekly devotional meeting, a weekly Christian Worker's Band, weekly Bible or Mission study classes, a student volunteer group, a Mennonite Historical Society, and athletic and social atcivities. It is evident that some of these meetings are for all students while others are only for a certain group. For instance, it is not intended that all students are present at the meetings of the student volunteer group, neither is it expected that everyone attends the Mennonite Historical Society meeting. Before passing decision as to how many or what meetings each student should feel himself responsible for attending let us further consider the topic sentence of this paragraph.

The answer depends in part upon the relative importance of our class work and the extra-curricular activities. What would be lacking in one's education if, during an entire college career, he would do nothing but the prescribed work in the regular school courses? A complete education must meet the social, intellectual, religious, and physical needs of the student. Some of these can not be fully supplied by class work alone. If we could secure as much or more by attending classes only and being indifferent toward all other matters there would be justification for such an attitude. But surely it would mean a distinct loss. The cultural value of training received from a literary society is more practical than that received from some courses in the curriculum.

A Christian student cannot afford to lose the spiritual values which can be

Continued on Page 19

RELIGIOUS

STUDENT VOLUNTEER CONVENTION

The fifteenth annual convention of the Indiana State Volunteers was held at the Taylor University, Upland, Indiana, February 19 to 21, 1926. Goshen College was represented by Elvin Snyder, Chauncey Smucker, Bertha Shantz, and Charles Fricke.

To every volunteer and student of Indiana colleges present came the heart-searching challenge of this conference: *"What is your place in modern missions"* Vital messages containing the thought of this challenge were given by able speakers, such as Dr. H. O. Pritchard, President of the Board of Education of the Disciples of Christ, Indianapolis; Professor E. R. Moon of the College of Missions, a returned missionary from Africa; L. Wendell Taylor, Missionary from India and Traveling Secretary for the Student Volunteer Movement, and many other spiritual leaders of Indiana.

Jesus Christ was highly exalted and magnified. "We would see Jesus. Jesus ONLY and not your 'incrusted Christ', is the cry of the foreign world. The relation of the Student Volunteer to World Christianity, the peace problem, and the question of race prejudice were discussed in open discussion groups. Curios from many lands were also upon exhibition.

A report of this conference was given in detail at our Christian Worker's Band, Saturday evening, February 27, 1926. Our delegates left this convention with renewed consecration and greater determination to fit themselves for the great task of world evangelization.

THE EPISTLE OF JAMES

Amasa Kauffman

This Epistle is believed to have been written by James who was known as "James the Just." He was not an Apostle, but was one of the brothers of Jesus, and presided over the Church at Jerusalem. It was during this period that he came in contact with large numbers both of Jews and Christians. The letter was addressed to converts from Judaism, and speaks, in strong condemnation, of vices which presided in the corrupt society of Jerusalem. There was a tendency for the converts to Christianity to drift toward these evils. James then writes his Epistle and urges them to live as a Christian ought to live.

In the first place, James gives some very practical advice upon various subjects. He realizes the fact that Christians were having trials and temptations, but these were only tests of faith that would tend to develop endurance. "Blessed is the man who remains firm under temptation." If one stands the test, he will receive the crown of life. In order to meet the tests that come, James would have us pray, and at the same time have confidence that God will give all that is needed to live the true Christian life. James gives advice further, on true religion. He would have us know that self-control, charity and purity are real tests of the true religion. He insists that true religion, in order to be such, must be expressed, not in words, but in deeds. "The truth must be received into the heart and expressed in the life."

Secondly, James gives warning upon various subjects. The first of these is in regard to the treatment of the poor. Dr. Erdman says, "For all Christians, and in the treatment of all men there is one changeless law: it is the law of love." In other words it is "the royal law." It is called the "law of liberty", for it sets men free from sin and self. Such people are not partial. Then, James would warn us against dead faith. He claims that a faith which will not produce works cannot save, because it is, "barren." True faith will be demonstrated by works. The control of the tongue is another thing in which James gives warning. "Out of the abundance of the heart the mouth speaketh." This suggests that what the character is, will in some time or other be revealed by the tongue. "The use of the tongue is a test of life." We cannot have a pure heart

and say vile things. James insists upon the heart being right in order to be able to control the tongue. James further warns against false wisdom, worldly lust, presumption and oppression. In these sections, James warns us to show our wisdom by our works; to "Resist the devil, and draw nigh to God; to love thy neighbor as thyself;" and to be careful that we are not guilty of fraud and cruelty.

As concluding exhortations, James says, "be patient." Be ready to endure, even if oppressed. Be honest. Pray for each other. Help each other in every way possible. Make your religion practical.

The thing which James would have us know is how to live in the Kingdom. His aim is to show us how to develop Christian character; how we can grow in the Christian life. He rebukes all pretense, hypocrisy and self-deception. The universal cry of the present age is no more than that which James is pleading for, which is simply reality in religion.

ALUMNI

C. Edward Bender, '06, is superintendent of the Doylestown, Ohio and Chippewa Township Schools.

Fern Umble, '21, enjoys a lucrative position in a fashionable dressmaking establishment in one of Detroit's new sky-scrapers.

Six Alumni reside in Akron, Ohio. D. B. Zook, '04, has been chosen head of the Mathematics department in South High. Vernon Culp '14 heads the Science department in West High. S. E. Zook, '06, teaches English in East High. Abner Zook, ex-'13 enjoys a thriving legal practice. Mrs. D. B. Zook was Lena Landis, '03 and Mrs. S. E. Zook was Fannie Rupp, '08.

Charles Sunthimer, '15, is principal of the Bristol High School, Bristol, Indiana.

M. B. Brenneman, '14, is instructor in the Physics department of Davenport Senior High School, Davenport, Iowa.

Mr. and Mrs. S. J. Hostetler announce the birth of a son, John Jay.

Martha Martin, '15, is teaching English at Scottdale, Pa.

I. A. Rickert, '15, is employed in the Home Savings and Loan Bank, Youngstown, Ohio.

D. E. Lehman, '18, has a position in the Juvenile Court, Youngstown, Ohio. His address is 3006 Rush Blv'd.

Elva Schrock is teaching rural school near Nappanee.

H. B. Reed, '07, is teaching in the Education department at the University of Pittsburg.

Esther (Lehman) Yoder, '14, is home-maker at Harper, Kansas.

Hannah (Reed) Yoder, '15, is home-maker at Huntington Park, California.

Luella (Reed) Jones, '13, is home-maker at Madison, Kansas.

Esther (Reed) Riffe, '16, is home-maker at Texhoma, Okla.

Chas. Reed is located at Pleasantown, Kansas where he is pastor of an M. E. Church.

J. M. Kurtz, '01, is teaching physical sciences in the Bowen High School, at South Chicago.

Ruth Yoder, '18, teaches Bible in the public schools at Bluffton, Ohio.

Josephine (Lehman) Meyer, '21, is home-maker at Biglerville, Pa.

Bertha (Horst) Blosser, '21, is home-maker at Columbiana, Ohio.

Esther (Steiner) Meyer, '21, is home-maker at Cleveland, Ohio.

Noah Burkhard, '20, teaches at Seward, Nebraska. Mrs. Burkhard was formerly Iva Yoder, '20.

J. H. Warye, '17, is farming at West Liberty, Ohio. He was recently elected Secretary-Treasurer of the Champaign-Logan County Mission Meeting which has been holding quarterly sessions for many years.

Fern Lantz, '15, teaches music and art in the Nappanee High School.

Ada Murphy, '14, is a nurse in the Elkhart Hospital.

OUR LITERARY SOCIETIES

VESPERIAN

"No Vesperian is sorry she is a Vesperian" which was found in the Institute Monthly for April 1902, is true today as well as then. The programs for this month consisted of a February program, a newspaper program and a program on originality. The program on originality revealed some hitherto hidden talent among some of our members. Fannie Miller gave us an original story which held every one's attention rigidly to the end. We all waited anxiously to see how it would "come out."

In our February program Esther Roth told us some very interesting things about Susan B. Anthony, pioneer temperance worker and suffragist, Anna Howard Shan, first woman preacher and Mary Lyon, great American Educator. Sadie Hartzler presented some interesting facts about great men born in February; Washington, Lincoln, Lowell and Longfellow. Verna Gingerich gave us an interesting comparison between Washington and Lincoln. Some of their differences were: Washington was aristocratic, Lincoln democratic; Washington was handsome, Lincoln homely; Washington wore rich and costly clothing; Lincoln wore homespun. Both were self-reliant, honest and possessed soundness of judgement.

On February 8, Catherine Martin gave her inauguaral address using as a subject "Aside from the Truth." "Untruths may be expressed in other ways than by words. Inability to express joy is interpreted as jealousy. Silence indicates approval or disapproval. Voluntary half truths are sometimes acted out. A surprised look conceals knowledge. A shocked tone expresses unfelt horror. Trying to make ourselves appear wealthy when we are poor, young when we are old, are half truths which affect the people who use them more than those who do not.

AVON

On February 22, Dora Shantz gave the Inaugural Address. Her subject was, "The Universal Quest — Happiness.' S'he stated that happiness is the goal which all classes of people in all periods of life are seeking to reach. It is obtained through the avenues of 1. Broadmindedness. 2. Having a definite purpose in life. 3. Sense of the beautiful. 4. Unselfishness. To enjoy everything in life but to depend on nothing but God for your happiness is the perfection of character. So let us be cheerful without regret for the past, with contentment in the present and with strong hope for the future.

Snatches from the original program given March 1.

Quotations. —

As in the days of Castles
Flowed the Avon, smooth and steady.
So, may we as Avon girls
Live lives full and deep and useful.

When Goshen School days are over
And far apart we roam
Still fond — fond memories come rushing
Of Kulp Hall once our home.

Then we'll think of the friends we love
And the Avon society too.
How every Monday from four to five
We exchanged our thoughts anew.

AURORA

"Forward!" With this motto in mind the Auroras have steadily continued in their march of progress. Every member is ready to do his best, and as a result the programs have been very good.

In the meeting of March 1, four phases of ancient Greek history were discussed, in the following program. —

Greek Mythology ____ Samuel Miller
Greek Architecture _ Emerson Hostetler
Greek Philosophy __ Melvin Gingerich
The Persian Wars ____ Silas Smucker

The program of February 22 was given by the new officers. In addition to the president's inaugural address the secretary discussed the subject "Appreciation of Longfellow's Poems," and the Treasurer "The Real Washington as Compared to the Schoolboy's Hero." The subject of the president's inaugural

address was "Galileo, an Apostle of Progress". "Galileo's life, he said, is of interest to all Auroras because he was interested in new things and because it shows the struggle between scholasticism and modern scientific methods." The president then sketched the life and work of Galileo and in conclusion challenged the society with these questions: "Upon what kind of attitude does progress depend? What is to be my attitude toward truth heretofore unknown to me?"

ADELPHIAN

Topics anywhere from the Renaissance to the Eighteenth Amendment have been discussed in full at Adelphian meetings during March. Perhaps one of the most characteristic of these was that on "The Renaissance." The feudal system in relation to the Renaissance was discussed by Marion Schertz. L. J. Martin spoke interestingly on science and invention before the Renaissance, followed by a lengthy discourse on the effects of the Renaissance on the fine arts by Merrill Ivens, after which Warren Long concluded the program with an address on the Renaissance and the Reformation. The first speech was entirely read, while the last was given with almost an absence of even brief notes, with the other two speakers constituting fitting intermediate steps. One can easily imagine from the nature of the topics that the program was interesting and enlightening.

Other programs of interest during the past month have been on newspaper reporting, society interest, prohibition and other pertinent questions or interesting topics.

On March 26, the Adelphians, in cooperation with the Avons, will present a public program in the assembly hall. This will be the first series of bi-monthly public programs to be presented by the college and academy societies until the end of the school year.

PHILOMATHEANS

Owing to several delays, the Philomatheans did not reorganize until February 22. The following officers were elected for the second semester:

President _____ Hettie Brennman
Vice President _____ Vesta Johns
Secretary _____ Dorothy Smith
Treasurer _____ Eliza Brenneman
Critic _____ Naomi Byler
Usher _____ Treva Sherman
Reporter _____ Elsie Springer

On March 1, an American literature program was given. In addition to this our newly elected President gave an inaugural address using this little poem as a theme:

It ain't the individual,
Nor the army as a whole.
But the everlastin' teamwork,
Of every bloomin' soul.

She pointed out very clearly how each one must do his part to make a literary a success as well as to make a success in anything.

CICERONIAN

The last program given by the Ciceronians consisted almost entirely of numbers dealing with various phases of the life of Washington.

Paul Slabaugh discussed the early childhood and youth of the "Father of His Country." The legendary cherry tree episode was exploded as a myth. Lloyd Stauffer spoke of Washington's career as Commander-in-chief of the Revolutionary forces and Myron Yoder discussed Washington's contribution to American national life as the first president of the young republic.

The program committee testified to their conviction that a "little nonsense now and then is relished by the best of men" by assigning various humorous numbers to Winston Gingerich whose delivery thereof "brought down the house" and gave rise to numerous Vesperian comments.

The next program will be entirely musical.

Treva Sherman: I sure had to work hard yesterday cranking our Ford.

Elsie Springer: What was the matter with your Ford?

Treva: There was water in the timer and it froze the pistons.

College News

Professor Bender recently made a trip to Ohio in the interest of the Mennonite Historical Society. He was able to get some very valuable material for the society.

Professor Weaver gave an address at the County Teachers' Association held at Elkhart, February 20. Professor Lehman also attended.

Clifford Martin and his mother left for Scottdale, Pa., February 15 to attend the funeral of Mr. Martin's grandfather. Miss Anna Loucks of Scottdale returned with them and is visiting for several weeks at the Martin home.

Dale Bixler has been looking quite happy lately and possibly a bit superior. Suffice to say — he is the proud father of a young son, William David.

On February 27 and 28 Alvin Slagel of Ashley, Michigan visited at the College.

The Faculty Committee on Student Organizations took favorable action on a written request for the organization of a Bird Study Club. The club will soon be organized and open to any one interested.

Waldo Stalter took supper at the home of his uncle, Dr. Page, March 5.

Rev. Rich of Rockyford, Colo, spoke at the devotional meeting March 4.

Mrs. Page of this city who was one of the pioneer missionaries in India from our Church, spoke of some of her experiences at a meeting of a number of our regular mission study classes.

President Yoder returned March 5, from an extended trip into eastern Canada and New York. He reports a good interest in the school and among other gifts received one of $2000.00 from a friend who wishes his name withheld. $1500.00 was given in the form of an annuity while the rest was in the form of a mortuary note.

Elizabeth Gish, Esther Widmer and Mabel Wyse were guests of Dora Shantz, Sunday, March 7.

Professor Witmer was unable to meet his classes several days on account of sickness.

The student body was informed to "get their mouths ready" for a pie sale which was to occur on the evening of March 5. This sale was conducted by the domestic science classes. Several dozen pies and doughnuts were disposed of in a very short time.

Some of our new registrants for this semester are Mary Nafziger, Hopedale, Ill; Lavina Hilty, Orrville, Ohio; Milton Smith, Ashley, Mich.; Iva Sommers, Kokomo, Indiana; John Brothers and Bernadette Schnur of Goshen.

The College students were sorry to hear of the death of Wilmer Ulrich's mother. Wilmer was a Special Term student here this year.

A large number of the students have been frequenting the dam, a very picturesque scene at present.

The Avons and Vesperians recently played a public Basket Ball game in which the former won in a 13-10 score.

Dorothy Smith is recovering from a light case of Scarlet Fever and hopes to be out soon.

A group of girls had a pleasant surprise party at the home of President Yoder in honor of Vera Cressman.

Mr. and Mrs. Sylvanus Yoder entertained the following students on Sunday, March 7; Ethel Oyer, Lulu Smith, Leah belle Smucker, Ezra Camp, Tilman and Milton Smith and Chauncey Smucker.

Mathematically speaking "Pi R square" is correct but some of our industrious critics believe "Pie is round" is more nearly correct.

The Misses Hettie and Eliza Brenneman were guests of Beatrice Slabaugh at Kokomo, Indiana on February 28.

Beatrice Slabaugh, who recently became quite ill with rheumatism, was taken to the home of her uncle, Professor J. F. Slabaugh.

The Misses Amanda Frey, Gladys and Beulah Loucks, Mabel Metzler, Pearl Klopfenstein, and Katie Yoder were entertained at the Sylvanus Yoder home on February 28.

The Avons and Auroras will give a program for one of the nearby country literary societies, on Friday, March 12.

Leahbelle Smucker and Mary Martin

were guests of Thelma Ropp on Sunday, February 21.

The Philomathean and Ciceronian Literary Societies will give a program at Elkhart on Friday, March 12.

Misses Wilma Welty and Nellie Miller are back at Kulp Hall again. Miss Esther Brunk is taking up work in Miss Welty's place.

Miss Lena Smucker has moved out of Kulp Hall and will take up work in Letha Troyer's place.

The C. L. Graber family has been among the sick folks the past week.

Misses Grace and Ruth Brunk and Miss Edna Guengerich were entertained at the Chris. Reiff and C. A. Schantz homes of Elkhart over the week end of Sunday, February 28.

Verna Graber, Catherine, Lloyd, Clifford and Mrs. Ada Martin heard the Chicago Symphony Orchestra at South Bend on March 1.

Mabel Esch, Lavina Hilty, and Mary Nafziger were guests of Kathryn Davidhizar on Sunday, February 21.

Interesting discussions take place in Professor Hohn's large Educational Psychology class.

Numbered among the sick in the last two weeks were: Orvin Brunk, Harold Chambers, Sadie Hartzler and Elizabeth Gish.

Mr. Perry Yoder used good salesmanship tactics in trying to sell a washing machine in Oral Expression class.

A petition asking for the formation of a Bird Study Club has been presented to the Faculty. The petition was signed by Howard Musselman, William Swartzendruber, Ruth Yoder, and Professor Witmer. Favorable action is assured.

A Literary Council consisting of two members from each College literary society and one member from the Faculty Committee on Student Organizations is drafting new regulations covering inter-society relations.

The men of the College, meeting with the Faculty Committee on Debate and Oratory on Friday, March 5, made plans for holding two intra-mural contests in April, — a Discussion Contest on April 23 and an Oratorical Contest, April 30.

EXTRA CURRICULAR ACTIVITIES

Continued from Page 13

received by helping in the most prominent religious meetings. The soul-refreshing strength from a devotional meeting we would not wish to miss. The prayer meeting offers privileges too precious to be slighted. All the other meetings have their place. A sane, logical conclusion would be that our campus is not overorganized. Possibly during the first two years after the reopening of the school it appeared to be so because of a limited student body, but it merely necessitated a more hearty and universal support of all students. If every student selects a few of the best general meetings, and a few which are devoted to his particular interests there will be ample time for regular school work, private meditation and recreation. W.

ATHLETICS

Interest in basketball has held up remarkably well thus far. It is only when we have rain or a warm day that fellows are heard talking about track. We predict a good track meet this spring. By stocking up with some new track material quite a number will be participating.

Thus far we have been following a basketball schedule with teams arranged according to classes. The fact that the high school sectional tournament has been held at the Goshen High School indicates the approach of the close of the season. A tourney will be arranged soon to be held over a week end. The Freshmen team of course stands an easy show of taking the cup. Whether the Sophomores or the Seniors will take part in the finals is an open question. The Sophomores have better defensive playing but the Seniors have a smashing offensive which gives them some show.

Of the public games played lately an Aurora-Adelphian game was won by the latter by a score of 10-15. The game was quite closely contested until Camp an Aurora forward had the fourth personal called on him. The team, not having provided an extra man, finished the last quarter with four men.

The Freshman women played the women of the upper classes one evening

and beat them by one point. Two over time periods were played till Grace Brunk finally dropped in a free throw thus breaking the tie. The Freshmen owe a large part of their victory to some very close guarding on the part of Mabel Wyse. The entire game was notable for good defensive work on the part of both teams.

The best portion of a good man's life is his little, nameless, unremembered acts of kindness and love.

Wordsworth

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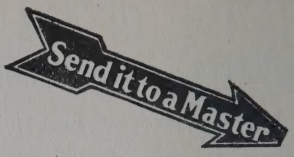

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The College Record

APRIL, 1926

VOLUME 27 NUMBER 7

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THE GOSHEN COLLEGE RECORD
APRIL NINETEEN TWENTY-SIX

History of the Vesperian Literary Society

Esther Roth

There came a time in the early history of the Elkhart Institute when both students and faculty thought it advisable to establish an organization in which the students might put into use and further cultivate their literary abilities. For this reason the Elkhart Institute Literary Society was formed, soon after the beginning of the school in 1894. It consisted of both men and women. People not attending school were eligible for membership and thus residents of Elkhart and community became members even though they were in no way connected with the school. The programs were given each Friday at 7:30 and they were open to the public. Everyone in those days was vastly interested in literary work. This kept the membership on a steady increase. The society grew so rapidly that soon it defeated its own purpose. Only the students that excelled in literary work appeared on the programs. Thus we see it could not be a true literary society, for it was not training those who needed it most.

As a result, in the fall of 1898 the men in the Institute were organized into the Ciceronian Debating Club. This society had private meetings every Tuesday evening at 4:30. Its purpose was to give untrained students practice in debating before they should appear in public.

The women of the school, not to be outdone by the men, organized the Philomathean Society on February 15, 1899. They also held their meetings on Tuesday evening at 4:30.

Thus we see that in 1899 the Elkhart Institute boasted of three literary societies The first the Elkhart Institute Literary Society, giving public programs each Friday evening at 7:30. It was made up of members of the other two societies and also any person outside the school who was interested in literary work. The second society was the Ciceronian Debating Club, for men, and the third the Philomathean Society, for women. Both of the last two held private meetings on Tuesday evenings at 4:30. In the fall of 1900 the time of meeting was changed to Monday evenings at 4:00.

As time passed, the school became larger. This very naturally increased the size of literary societies until it was thought best to divide them. In this way the new societies would be smaller and the members would receive more benefit from the meetings for they would appear on the programs more often. Four new societies were formed. On December 13, 1899, the Ciceronian Debating Club was divided into two societies, the one known as the Aurora and the other as the Coming Men of America, commonly called the C. M. A. Debating Club. On June 11, 1908, this name was changed to Adelphian which name it still holds.

The Philomatheans were not eager to have their society divided but after a careful consideration all became willing to do as seemed best for the advancement of the work. A committee consisting of Principal N. E. Byers, Lina (Zook) Ressler and Adeline Brunk (deceased), former missionary to Turkey, was appointed to divide the society into two distinct societies. The committee made its report in the fall of 1901, after careful consideration of the talents of the members in order that both societies might have an equal footing on which to build. They were first known as Group A and Group B. These two groups took as their names, Avon and Vesperian.

After 1901 we no longer read of the Ciceronian or Philomathean societies for some time. They dropped out of existence completely until they were again re-

vived as Academy societies in the fall of 1913 and 1914 respectively. The Elkhart Institute Literary Society was also discontinued in 1901 and we hear no more of it.

As this is to be a history of the Vesperian Society let us take up the separate history of the Vesperians.

The Vesperian Literary Society was organized October 7, 1901, with an enrollment of sixteen. They chose as their motto, "Excelsior" meaning "Onward and Upward."

A constitution was drawn up but as to who comprised the Constitution Committee nothing is known. At first they elected officers every fifth and tenth meeting of every school year. At present the society elects new officers at the end of each semester.

The first Vesperian officers were: —

President ---------- Bertha (Zook) Detweiler
Vice President ---------- Goldine Wilson
Secretary ---------- Elsie (Byler) Burkhard
Treasurer ---------- Clara (Hilty) Hansacker
Attorney ---------- Bessie (Landis) Gerig
Usher ---------- Lulu (Greenwalt) Reist
Critic ---------- Lydia (Stutzman) Miller

The charter members of the society were:—

1. Lavona (Berkey) Ebersole
2. Magdalene (Beutler) Hartzler
3. Anna (Christophel) Mullet
4. Bessie (Landis) Gerig
5. Lydia (Kurtz) Smucker
6. Clara (Hilty) Hansacker
7. Elsie (Byler) Burkhard
8. Lydia (Stutzman) Miller
9. Mary Yoder
10. Bertha (Zook) Detweiler
11. Ruby Golden
12. Lulu (Greenwalt) Reist
13. Goldine Wilson
14. Cora (Ebersole) Bucher
15. Francis (Zook) Oyer
16. Leona Umbenhour

These girls soon became supporters of their society and there was a marked improvement noted in their literary attainments.

The aim of the Vesperian Literary Society in general, was "to develop the capacity for doing, not so much to make good debaters as to make intelligent and useful women." It wished "to improve the power of thought and expression and to cultivate the social qualities."

In the Institute Monthly for March, 1902, we find the following concerning the societies as a whole; "The literary societies are prospering both financially and intellectually. Old debts are being paid off and programs of especial merit are being prepared and rendered." During these first years, debates and music played an important part in their programs.

The Vesperian Society started its first year at Goshen College (fall of 1903) with twelve members. By December membership had increased to eighteen. It rendered its first program in the new Goshen College building on January 11, 1904. During the years 1904-05 and 1905-06 the society gradually kept gaining in numbers and efficiency.

The Vesperian Literary Society continued to grow and accommodate College and Academy women. By 1909 the College had become large enough to justify the organization of a separate society for College women. As a result the Alethian Literary Society was formed. The Vesperian and Avon remained academy societies.

In 1910 the Vesperian Constitution was revised by a committee and accepted by the society. The College continued to grow and as it grew the academy enrollment decreased. In 1912 the membership of the Avon and Vesperian societies was so small that the two societies united. They worked under the name of Avon-Vesperian Literary Society during the school years of 1912-13 and 1913-14.

On December 8, 1913, a motion was made and carried that the Ciceronian Society meet with the Avon-Vesperian Society on the second Monday of each month.

By this time the Alethian Society had grown to be so large that efficient literary work could no longer be done. Also the academy societies for women were so very small that two could no longer be carried on. As a result a committee was appointed to divide the College society. It consisted of: Faculty, Frances (Ebersole) Berkey; Vesperian, Fannie (Shank) Hershey; Avon, Ida Eby (now Dr. Ida Eby). These two new societies took the name of Vesperian and Avon. They were now strictly College societies for the first time. The girls who had been members of one of the societies in the academy went back to their old societies and the committee after finding the preferences of the others divided them as evenly as possible. The Alethian Society was now a thing of the past. The two societies, the Vesperians and Avons, had taken its place. The Philomathean Literary Society was revived for the academy girls who had been Avons or Vesperians.

The Charter members of this new Vesperian Society, made up of College women were:

1. Mary Hooley
2. Ferne Lantz
3. Fannie (Shank) Hershey
4. Alma (Warye) Fisher
5. Vinora Weaver
6. Florence (Wenger) Gerber

On September 28, 1914, a constitution committee, composed of Mary Hooley, Florence (Wenger) Gerber and Ferne Lantz, was appointed. They drew up a constitution which was accepted October 12, 1914.

This constitution was in use until 1921. On October 24, 1921 a committee, consisting of Georgiana Weddel, Rhea Yoder and Cordelia Graybill, was appointed for the purpose of revising the constitution. The revised constitution was accepted January 9, 1922. This is the constitution of the present Vesperian Society.

Since the time the Vesperians became a College society there have been no radical changes. They have continued under the same name, motto and colors. Each year brought with it new members. They continued to have their regular programs each Monday evening at 4:10 in Vesperian Hall. These private programs were interspersed with a public program now and then or a conjoint meeting with one or more of the other societies. The purpose of the society continued to be to "improve powers of thought and expression and to cultivate social qualities thereby making its members more proficient for future work." Thus the Vesperian Literary Society continued to work until the spring of 1923 when Goshen College was closed for the year 1923 and 1924.

In the fall of 1924 when the College was reopened the Vesperian Society again took its place among the literary societies of the College. Amanda Frey was the only Vesperian who was back in school this year. New members were soon added to the society, the total enrollment for the year being sixteen.

These were:

Amanda Frey
Elizabeth Bradford
Anna Mary Esch
Mary Huffman
Dorothy Kemrer
Gladys Loucks
Olive Wyse
Esther Reynolds
Esther Leininger
Dora Miller
Lena Smucker
Olive Troyer
Mary Wenger
Mattie Miller

Mary Graber Delilah Yoder

The opening of school in the fall of 1925 brought with it nine former Vesperians. The first meeting was held September 19, 1925, with Amanda Frey taking charge of the meeting. Twenty-two new members were added to the roll call. At present the Vesperian Society meets in Vesperian Hall each Monday evening at 4:10. Each Vesperian is loyal to her society and has as her motto the motto of the society "Excelsior" (meaning "Onward and Upward"); each individual is putting forth untiring efforts to maintain a high standard of work.

The original Vesperian song was written by Frances (Ebersole) Berkey, but in May 1921 a motion was made and carried that the president appoint a committee to write a society song. The president appointed Ruth Allgyer and Maude Miller who wrote the present Vesperian Song. It is a revision of the first Vesperian Song and is sung to the tune of "Flow Gently Sweet Afton."

O, list to the echo from near and from far,
And yonder the first beam of westering star;
'Tis twilight, 'tis twilight, the close of the day,
'Tis then when the world waits and mankind doth pray.

CHORUS

O Vesper bells, evening bells, thy summons sweet,
Dispels all our sorrow, unites our heart beats.
Vesperians all listing though far may we roam,
We all hear thee calling thy sweet welcome home.

And in the dim mazes of toil and of fear,
From far o'er the lowlands of fast ebbing cheer;
The clarion comes ringing the challenge so clear,
With happiness rejoicing it bids us draw near.

And in all the years that will come and will go,
Can we e'er forget thee, or deaf to thee grow?
O gladsome, O lightsome, thy chimes e'er shall be
Thy swelling notes turning our sweet thoughts to thee.

GIFTS

The first gift (of which we have any record) of the Vesperian Society to the College was an elm tree planted on Arbor Day 1906. It was planted between the College and the Dormitory and was known as Vesperian Elm.

In 1907 the Vesperians became interested in astronomy. They gave several special astronomical programs and on various occasions Professor Lehman gave talks on astronomy. As a result they presented the astronomy department of the College with a three and one-half inch telescope. Besides this, they raised enough money by subscriptions to equip the astronomical and physical laboratory. Some of the apparatus included in this are laboratory supplies, tables, an optical disc, reflector board, telegraphy outfit, physics case, laboratory stools and scientific instruments. This astronomical and physical laboratory was formally presented to the College during commencement week in June, 1908. At this same time they presented a stereopticon which was to be used by the science and history departments.

On January 3, 1908, the Vesperians presented the Coming Men of America Literary Society with a banner and secretary book. On November 9, 1908, they changed the letters from C. M. A. to Adelphian.

During the time the Avons and Vesperians were united from 1912 to 1914 they installed gongs in the main halls of both dormitories.

In 1915, after the new Science Hall was completed, the Vesperians equipped and furnished the sewing and cooking Laboratories.

The reading room clock was also presented to the College by the Vesperians. (We have been unable to find the date of this gift.)

On April 3, 1922, a committee of three girls, Ethel (Good) Yoder, Elma

Hostetler and Pearl Thut were appointed to work on getting lights for the dining hall. Later on, these lights were purchased and installed by the Vesperian Society.

INTER-SOCIETY AGREEMENTS

The first Inter-Society Agreement is found in the Institute Monthly for November 1901. After the four societies were organized, the Vesperians and Coming Men of America (C. M. A.) Societies and the Avons and Auroras were to give conjoint public programs on alternate Friday evenings for the first half of the year. The Vesperians and Auroras and the Avons and Coming Men of America (C. M. A.) were to give conjoint programs for the second half of the year.

In 1902 we have the first articles of agreement drawn up between the four societies. They are the same as those of 1901, except that they are given more in detail. Later on, the time of holding conjoint public programs was changed. Instead of giving a public program on alternate Friday evenings they were given on the second Friday of each month. Under the present arrangements the societies are each to give four public programs a year. That is two each school semester. In the case of the Vesperians two are given conjointly with the Auroras and two with the Adelphians.

Recently the Inter-Society Agreement was revised by a temporary Literary Council consisting of one faculty member and two members of each literary society. This agreement was accepted by the Vesperian Society on March 15, 1926.

STUDENTS' LIBRARY ASSOCIATION

One of the most important inter-society activities is the Students' Library Association, known as the S. L. A.

In the spring of 1903 a very significant movement originated among the students. The idea, at first, was to have each literary society establish a library for the use of its own members. It soon became evident, however, that much more good would be derived by the students, if one library would be established to be used by all. Thus was the forming of the S. L. A. The S. L. A. was composed of the four literary societies Avon, Vesperian, Aurora, and Adelphian; anyone joining a literary society, also becomes a member of the S. L. A. The S. L. A. is now composed of six literary societies — Avon, Adelphian, Vesperian, Aurora, Philomathean, and Ciceronian.

The Literary Societies furnish the funds for the association. 60 cents of the initiation fee ($1.25) of a new member and 30 cents of the semester fees (75 cents) of the old members is given to the S. L. A. These funds are used to purchase books, selected by a book committee. The membership of the committee consists of one member from each society and a chairman from the faculty.

STUDENT LECTURE BOARD

The Student Lecture Board consists of four faculty members and one representative from each literary society. Their main duty is to select and arrange for a lecture course to be given during the school year. Twenty-five cents for each member of the literary society is paid to this board each semester.

LITERARY WORK OF THE SOCIETY

By 1905 the society had distinguished itself along various lines of literary work, but the musical talent displayed is the most worthy of mention. Debating formed an important part of the programs in the early history of the society. A typical program was: one or two readings, an impromptu, a solo or some other form of vocal music, an address and a debate. They also had entire nature programs. During this period from 1905 to 1909 several special astronomical programs were given and on different occasions Professor Lehman spoke to the society on astronomy.

From 1909 to 1915 the programs were much the same. During these years inter-society spirit seems to have been especially strong. In the school year of 1911 and 1912, the Vesperians had conjoint programs with each of the men's societies

once a month. In March and April they had contests with the Auroras and Adelphians in spelling, ciphering and singing.

The programs from 1915 to 1923 were varied, interesting and educational. The problems and situations of our own and foreign countries were studied. Live issues of the day such as "An hour at the Movies", "A Conference of Magazines", Cartooning", "Mexico", "Landscape Gardening", "City Slums", and "Humor and Humorists", were discussed. Vocal, violin and piano numbers were an important feature. The Shakespeare Tri-Centennial was observed by a discussion on Shakespeare's principal characters and the rendition of Macbeth. On October 23, 1918 they challenged the Avons to a contest in the four departments of oratory, music, original reading and essay.

The programs of the last two years, since the reopening of the school are of various types. As a rule each program deals with one particular subject such as special occasions or authors. There is an occasional debate and impromptu. Uusally each program contains some music either vocal or instrumental.

SOCIAL ACTIVITIES

Social Activities have always played an important part in connection with the literary societies. On various occasions the Vesperians entertained the Avons, Adelphians and Auroras either separately or conjointly. They performed their duties as hostess at various socials. The first reception (recorded in the minutes) at which the Vesperians entertained the other societies was near Valentine Day 1917. At times they have done their entertaining in some room in one of the College buildings while at other times they made use of the great out-of-doors. It has been the custom of the Vesperian society to have an annual reunion during each Commencement week. Last year this old custom was not observed but we hope to renew it this spring.

Vesperians are bearing their glad story north, south, east and west. One finds Vesperians in California, New York, Texas and in Canada. Also some in foreign countries; five have gone to India — one gave her life there. One is in South America, one in Africa, and one in Korea.

There is one Vesperian doctor of medicine. The position of nurse, teacher, office girl, librarian, homemaker, housekeeper, and others are also held by them.

Though scattered in different places and doing different work, nevertheless, there is a bond which distance, time or circumstance can not sever.

The Avon Literary Society History

Early in the history of the Elkhart Institute, which was the predecessor of Goshen College, it was thought wise to form an organization in which literary talents might be cultivated. For this purpose the Elkhart Institute Literary Society was organized in the fall of 1894. It was composed of both men and women of the Institute. Public programs were given each Friday night.

In September, 1898, the Ciceronian Debating Club for men was formed. One-half year later in February, 1899, the Philomathean Society was organized for women. Their aim was to compete with the Ciceronian Debating Club. For a motto, they adopted, "Fail has no place in our vocabulary". The following officers were elected:

President ---------- Frances (Zook) Oyer
Vice President ---------- Alta (Kurtz) Christophel
Secretary ---------- Jennie Shanower
Treasurer ---------- Adeline Brunk (deceased)

In January, 1900, the Ciceronian Debating Club was divided into two separate

groups — the C. M. A. Debating Club and the Aurora Society. These societies met each Monday night. In October, 1900, the Philomatheans also began to meet on Monday night.

By the fall of 1901, the increase in membership made it necessary to divide the Philomathean society in order that the society might advance successfully. A committee, consisting of Professor N. E. Byers, Lina (Zook) Ressler and Adeline Brunk (deceased) was appointed to divide the society into two distinct organizations. On October 14, 1901, a report was given by the committee and was accepted by the society. The division was based upon the talents of the members in order that the two societies might have equal abilities. The following names were classed in group B — Alta (Kurtz) Christophel, Julia Merritt, Fannie (Coffman) Landis, Edna Wert, Marjorie Wagner, Annie Autenrieth, Della (Berkey) Rutt, Amelia (Bergey) Nahrgang, Dora M. (Wenger) Lape, Anna (Holdeman) Miller, Barbara (Leaman) Moore, Lydia Ellen Schertz, Elizabeth (Hansaker) Baumgardner, Mamie M. (Yoder) Hartzler, Lillie F. Minnich, Pearl (Grady) Lehman, Lucinda (Yoder) Hartzler.

A constitution, which was drawn up by three members of the group — Fannie (Coffman) Landis, Anna (Holdeman) Miller and Mamie M. (Yoder) Hartzler, was adopted October 16, 1901 after which an election of officers was held. The offices were filled as follows:

President ---------- Alta (Kurtz) Christophel
Vice President ---------- Anna (Holdeman) Miller
Secretary ---------- Julia Merritt
Assistant Secretary ---------- Lucinda (Yoder) Hartzler
Treasurer ---------- Lydia Ellen Schertz
Critic ---------- Mamie (Yoder) Hartzler
Attorney ---------- Amelia (Bergey) Nahrgang

This group adopted the name "Avon" which suggests culture, inspiration and literary pursuits. On November 4, 1901, the first regular meeting of the society was held in Room 3 of the Institute Building. The organization grew steadily in membership and interest. The motto accepted by the society — "Esse quam videri" — To be rather than to seem" was put into practice. Meetings, which were similar to those of the Philomatheans, were held each Monday evening at four o'clock. On March 10, 1902, it was moved and carried that the Avon colors should be pink and white and badges were to be made of the society colors.

At the close of the school year of 1901-02, the Avons had a membership of nineteen as two more names — Alta Heininger and Fannie H. (Yoder) Whitmer were added during the year. At the beginning of the school year of 1902-03, only four of the former members were in school. Two other members, who lived in the city, helped to give weekly programs. At the close of the year, the membership was about equal to that of the former year. In June, 1903, the total membership was about thirty.

Besides the work done in their own society the Avons were represented every two weeks on the conjoint public programs on Friday evenings. They worked with the Aurora Society during the first half of the year and with the C. M. A. Debating Club during the second half of the year.

Both College and Academy women were eligible for membership in the Avon and Vesperian Societies until 1909. It was then decided that a society for College women only should be formed. The Academy societies were allowed to retain the name of Avon and Vesperian. The College Society was called the Alethean Society. As the number of members increased, it again became necessary to divide this group, and form two separate societies for College women. This decision was made in the spring of 1914 and the following committee was appointed for the work: Faculty — Francis (Ebersole) Berkey; Avon — (Dr.) Ida Eby; Vesperian — Fannie (Shank) Hershey. The women, who had been former members of either the Avon or Vesperian societies, went back to their respective organization. After the com-

mittee found the preferences of the Alethean members, who had not belonged to either society, they divided the members in order to have the two societies on an equal basis. These two groups now assumed the names of Avon and Vesperian while the Academy Society was known as the Philomathean. The first meeting of the Avon Society was called on June 10, 1914. The charter members were: Elcy (Russel) Holdeman, Ida Eby, Mary Good, Ruth (Blosser) Miller, Ada Murphy, Charity (Steiner) Hostetler, Vesta (Zook) Slagel. On June 10, 1914, the following officers were elected: President — Ida Eby, Secretary — Charity (Steiner) Hostetler, Treasurer and Critic — Mary Good. At the next meeting the remaining offices were filled: Vice President — Nellie Yoder, Attorney — Ruth (Blosser) Miller, Usher — Sadie Yoder. A membership committee, which consisted of Nellie Yoder and Sadie Yoder, was appointed. At the Avon meeting September 28, 1914, a motion was made that the constitution be amended. Accordingly a committee was appointed for the work: Nellie Yoder, Martha Yoder and Ruth (Blosser) Miller. The amendment was made and accepted that officers be elected only once in a term instead of every six weeks as before. During the years of 1912-13 and 1913-14 the Avons and Vesperians held conjoint meetings on account of the small membership in both societies.

During the year of 1923-24 the college was closed. When school was reopened in the fall of 1924 only two of the former Avons — Esther Smucker and Tillie Engman Stoll, were back. In spite of the small number, a program was given conjointly with the Vesperian Society and new members were solicited. As a result, the membership grew to fourteen in number. They are as follows: Dora Shantz, Indiana; Arlene Eigsti, Indiana; Ada Smith, Illinois; Irene Zook, Iowa; Lulu Smith, Illinois; Nellie Miller, Indiana; Beulah Yoder, Indiana; Erma Schertz, Illinois; Wilma Welty, Indiana; Minnie (Swartzendruber) Graber, Iowa; Esther Brunk, Mississippi; Ruth Brunk, Mississippi; Tillie Stoll, Indiana; Esther Smucker, Illinois.

On November 17, 1924, the Auroras made the suggestion to the Avons that conjoint meetings be held the remainder of the semester every two weeks. At the beginning of the second semester it was decided to hold conjoint meetings of the two societies each Monday evening. The conjoint meetings were held on account of the small enrollment. The Avon society has an enrollment of twenty-one for the year 1925-26.

The Avon Society song was written by Eva (Strunk) Hess. The song was first sung as a surprise to the other societies at a public program given soon after the College moved to Goshen. A quartette sang the song and one by one the other members went to the platform and joined them until all the Avons were singing it. The words are sung to the tune of "Juanita". The words are as follows:

"As we're fondly dreaming of the coming days and years
Of the future teeming fraught with hopes and fears,
We will still be loyal, we will e'er remember thee,
College days recalling, turn our minds to thee.

CHORUS:

Avon, dear Avon, let thy light shine near and far,
Avon, dear Avon, be our guiding star.

Many here united from the east and from the west,
Joining hearts and voices, strive to do our best,
Never on our laurels may we rest but still pursue
High ideals of wisdom, noble, grand and true.

Though the years may lead us into widely different ways,

May we still remember all these happy days,
Let us live our motto, may we be that which we seem,
May we through endeavor, realize life's dream."

In 1901, the College societies formed an agreement under which arrangements were made that (1) the Vesperians and the C. M. A. Debating Club, and the Avons and Auroras in conjoint meetings shall alternate in giving public programs on Friday evenings for the first half-year of the school year. During the second half of the year the Vesperians and Auroras, and the Avons and the C. M. A. Debating Club worked together. Later it was the duty of College Societies to render a public program on the second and fourth Friday of each school month. It was later changed to the second Friday of each month only. It was the duty of the Academy Literary Society to render a public program on the third Friday of each school month; (2) from the very beginning each society met on Monday evening at four o'clock for private session; (3) in 1903-04 the societies agreed that new students should not be solicited by any society until they have visited both societies (either the men's or women's). No society was to solicit members in its own hall on the day of the regular meeting; the term for which the officers shall be elected shall be for one-half of the school year; (5) Robert's Rules of Orders shall be the standard in all questions of parliamentary law; (6) the present uniform initiation fee is fifty cents and the semester fee is seventy-five cents for all College literary societies. Of the fees for new members, sixty cents is given to the S. L. A. and twenty-five cents to the S. L. B. The remainder of the fee is given to the society. Extra assessments are made by the society if necessary to meet expenses; (7) various inter-society agreements have been made. The present agreement is being revised (March, 1926) by a temporary Literary Council which is composed of one faculty member and two representatives of each literary society as follows: Vesperian — Elizabeth Gish, Lena Smucker; Avon — Esther Brunk, Katie Yoder; Aurora — Waldo Stalter, Albert Hershberger; Adelphian — Irvin Burkhart, Ellis Zook.

The Students' Library Association had its origin in the rivalry which existed between the Auroras and the C. M. A.'s in collecting books for a better library to be used in their literary work. On Janhary 3, 1903 the following volumes were presented by the Auroras as the nucleus of an Avon library. "The Investment of Influence", by Hillis; "Glengary Schooldays", by Connor; and "The Lady of the Lake", by Scott. Later on in the year, March 10, the C. M. A. Debating Club called a special meeting for the purpose of discussing the advisability of a union of the four Literary Societies in establishing one library. The decision was unanimously given in favor of a library union, for it had become evident that a great deal more benefit would be derived by the students in general if one library would be established in common. As a result of these considerations the Students' Library Association became a distinct organization composed of student representatives of the four Literary Societies. Any person who joined a Literary Society was at the same time considered a member of the S. L. A. The standing officers of the Association are the following: President, Vice President, Recording Secretary, Treasurer, Book Committee. Each Society pays a certain amount of its initiation and term fees which are used almost exclusively to buy books for the library. Annual meetings are held each April. The Association held its first annual meeting on April 9, 1904. At that time the secretary reported that the library had increased from a few volumes in the winter of 1903 to two hundred volumes. During the year 1926, the Treasurer reported that approximately ninety dollars had been appropriated by the literary societies for the purchasing of new books for the library.

In the fall of 1906, during one of the Aurora meetings, someone suggested that the Literary Societies put on a series of lectures for the benefit of the school as well as for the public. This was the beginning of the Students' Lecture Board. At present it consists of four faculty members and one representative from each of the

six Literary Societies. The primary purpose was to make the lectures supplementary to the department work of the college. The lecturers were selected from the presidents of colleges and universities, heads of departments, and "leaders of thot in other fields." In 1925-26 the lecturers were supplied by the Redpath Lyceum Bureau.

The Avon Society has given various donations to the school. In 1902 the society gave a clock to the Reading Room. This clock, which is now in the dining hall, was later replaced by an electric clock by the Vesperians. In February 1903, a motion was made and carried that each member was to present the library with a book before leaving school. In March, 1902, the society paid one-fourth of the piano debt of the school. In 1902, one out of every five dollars contributed to the Department of Music was given by the Avons. At different times, small amounts were donated to the Music Department. On September 30, 1906, the Avon chandelier lighted the assembly hall for the first time. In 1907 the Avons installed electric lights under the balcony and the walls of the assembly hall were tinted and ornamented. In 1908 they lowered the stage of the assembly hall and put a railing around it. A Wilton rug was also provided. In 1909 the society carpeted the assembly hall. In January, 1909, a basketball was purchased for the use of Goshen College. In April, 1910, the society decided to help buy a new piano. On February 24, 1913, the society put dials or gongs in the main halls of both dormitories. On April 5, 1915, the Avons decided to furnish two model rooms — the dining room and living room — for the Home Economics Department in the new Science Building. The rooms were completely furnished with furniture, chinaware and silverware. On November 6, 1916, a large-size pennant was purchased for the Aurora Hall. On April 4, 1921, the society decided that each member as far as possible should contribute fifty cents to Mr. Plank for making improvements on the campus. In 1922 the reading room lights were installed by the society. In 1926 the society paid for the tuning of one piano.

Various gifts have been received by the society. In 1906 Maud (Warye) Good and Maude Barry were appointed to have the Avon motto framed. The motto was presented by Naomi Blosser. In 1904 two copies of classic art pictures were purchased for the society. In 1905 the Auroras gave the Avons a pleasant surprise by tinting the walls of their hall. In February, 1907, the Auroras presented the Avons with a gavel and block of marble. In February, 1908, Mrs. Kropf presented a burnt wood panel. On May 13, 1907, the C. M. A. Debating Club presented the Avons with the picture "Stratford on Avon". On February 20, 1905, the C. M. A. Debating Club presented the Avons with a beatuiful banner. In 1917 it was decided that the Avon Room should be improved. In 1919 the room was redecorated. In the fall of 1924 Mrs. Stoll, mother of Misses Tillie and Adelaide Stoll, presented the Avon Society with a luncheon set to be used in the Avon Model rooms in Science Hall.

After the Avon Society had been organized and membership began to increase, the enthusiasm and society spirit developed, raising the standard of work. An effort has been made to introduce programs of current or historic interest. The various problems of the day have been discussed, such as, Child Labor, Woman Movement, Negro Quetion, Prison Reform, Problems relating to the Great War as, Personalities in the Great War, What War has done for Women, Revolutionary elements in War, Uncle Sammy at Work, as well as subjects relating to art and science.

A number of unique programs have been produced and proved entirely successful. Two were in the form of journeys, one was called a "Trip Through Science Land." The sciences of Astronomy, Physics, Botany, Zoology, and Chemistry were discussed in an interesting and imaginative way, yet with enough authentic fact to make each discussion quite scientific. "The Trip to Orion and other Constellations" was particularly interesting. A description of various constellations and their position was given by one who had been there — in imagination. Another was a trip around the world by the Avon tourists; various countries and ports were visited and graphic

descriptions given of places of especial interest and historical importance, by members of the party.

Many of the programs consisted of Home numbers, programs from Bryant, Tennyson, Van Dyke, Eliot and Whittier, Parliamentary law drills, impromptus, readings, book reviews, current events, essays, characterizations, quotation contests, music — both vocal and instrumental — and debates. Some of the subjects debated were as follows: Resolved: That Washington was a greater man than Lincoln; Resolved: That more benefit is derived from books than from travel; Resolved: That art is more beautiful than nature. The programs were entered into with enthusiasm and proved very interesting as well as instructive. Aside from the direct intellectual benefit received, the participants became accustomed to public speaking and developed the faculty of expressing their thoughts readily and clearly.

Throughout these years many socials were given conjointly with the other societies. In 1908 the C. M. A's. entertained the Avons at an outing at College Point. The Avons were given a social at C. P. Yoder's Sugar Camp in 1911. A taffy pull was one of the enjoyable features of the occasion. Thursday evening, February 15, 1912, the Avons and vesperians enjoyed an old fashioned sleighing party through the kindness of the Auroras. The Auroras and Avons alternated with the Adelphians and Vesperians in giving these socials.

Katie M. Yoder
Freda M. Imhoff
Alma Zehr

THE ANNUAL Y. P. C. A. REPORT

The Young People's Christian Association has completed its work for the term of 1925-1926. It is the purpose of this article to acquaint the friends of Goshen College with the work this organization has done during the past year.

The work of the Association during the spring months of 1925, being hindered by a scarlet fever quarantine and a forced vacation of several weeks, was resumed after the vacation, and the various committees were kept busy. During the last few weeks of school, however, some of the best religious meetings of the year were held.

When school opened last fall the Y. P. C. A. felt that it had a big task before it, because comparatively few of the old students who were acquainted with the work of the association were back in school, while a much larger body of new students was present. The Y. P. C. A. however at once began its work with the student body, the membership committee meeting the trains to receive the new students and to usher them into their new environment. The hand book, which had been edited by the treasurer and which contained valuable information for the new students, was distributed. A systematic solicitation for new members was then launched. The responsibilities of membership in the Y. P. C. A. being explained, the students were urged to become members and to cooperate in maintaining a Christian spirit on the campus. Most of the dormitory students responded by becoming members and most of them have done much to make this year's work a success.

All of the religious meetings were arranged to accomplish the objectives of the association, namely;

1. To lead students to faith in God through Jesus Christ.

2. To lead them to membership and service in the Church.

3. To promote their growth in Christian faith and character, especially through prayer and the study of the Bible, as well as to stimulate well-rounded development of mind and body.

4. To promote throughout the college a positive moral and religious spirit.

5. To challenge students to devote themselves to making the will of Christ effective among men, and to extend the Kingdom of God throughout the world.

The usual religious meetings were provided for by the association. Making Christianity the first thing at Goshen

College has been the persistent purpose of those in charge. A fair majority of the men participated in the Wednesday evening prayer meetings, and they have testified to their helpfulness. The young women, continuing the practise of last year, held three prayer meetings each week. During the National Week of Prayer, and during Passion Week all of the students met in groups at 6:30 every morning for short prayer services. Special prayer groups also met during the revival meetings. The devotional meetings were usually of the open discussion type, although several times faculty members or visiting ministers were called upon to address the students.

In order to bring to every student the opportunity of socialized Bible study, classes for Bible study were organized at the beginning of the first semester. Such books were studied as "Bible Study by Doctrines," "Studies in the Life of the Christian," "Enlisting for Christ and the Church," "How to Succeed in the Christian Life," "The Epistles of John," and "Prayer Principles and Examples." During the second semester the students studied various mission fields. The Mission Study Committee brought many challenges for Christian service to the students by means of the Missionary Bulletin Board and the above named classes. No doubt, the work of this committee contributed to the success of the annual Missionary Drive in which $959.00 was pledged by the students and the faculty.

The work of the Extension Committee was important. It consisted of regular Sunday afternoon services at the city jail, and of programs given in the nearby churches. The young women visited the sick, and sang in various homes, besides helping the mothers in the care of babies during church services.

The social affairs in which all of the students participated were supervised by the Social Committee. The aim was to conduct these affairs in a manner conducive to spiritual and social welfare. One "acquaintance social" was held during the first week of school and another one was arranged at the beginning of the Short Bible Term. Besides these the men and women each had one separate social in order to develop a greater spirit of fellowship.

The Employment Committee did work of a very practical nature. It received calls for work and supplied student workers. Young women were placed in private homes to work for board and room and many other students were given short jobs such as beating rugs and similar work.

Undoubtedly successes and failures have accompanied the work. We feel that the association has accomplished much in keeping the challenge of consecrated Christian service continually before the students. We feel, too, that we have learned by our failures and that the able new administration will avoid our errors thus making the Y. P. C. A. a still stronger force in Goshen College.

Respectfully submitted,
Melvin Gingerich —Pres.
Esther Brunk — V. Pres.

Financial Report of Y. P. C. A. from June 13, 1925 to March 23, 1926.

Receipts	$762.31
Balance on hand June 13	227.62
Total	$989.93

EXPENDITURES

Missionary	
M. C. Lehman	$ 75.00
Native Indian Evangelist House	300.00
India High School Support	200.00
General Expenditures	
Boys Social Room	98.55
Social and other committees	85.08
Total Expenditures	759.63
Balance on hand March 13	230.30
	$989.93

Clifford Martin, Treas. Y. M. C. A.
Lena Smucker, Treas. Y. W. C. A.

THE GOSHEN COLLEGE RECORD

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VOL. 27 GOSHEN, INDIANA, APRIL, 1926 NO. 7

EDITORIAL

"IF I HAD ONLY TIME"

What a changed world we would live in if you and I had all the time we wish for! If the hours were elastic, and we could draw them out to indefinite lengths, like rubber, we would find time to do the scores of worth-while things we really would like to do. Those noble ambitions which keep struggling within us for expression would find opportunity to develop into perfect realities. We would do our work more carefully, if we had time. We would be better Christians, if only we had time. And so the story goes.

No doubt all of us have such extravagant fancies like these, especially when duties press hard upon us from every side. The limitations set to our real life seem so narrow compared with the pleasant freedom of our ideal life. We think of the splendid things others are doing which we would be capable of, too, if only we had time.

Such dreamy thoughts are pleasant to our visionary moments, although they bring us little help. When we open our eyes to the plain truth we wonder why we had not seen it before. We had never realized how much of the real meaning of life depends upon our choice.

Time is a sacred gift which is entrusted to every one of us for our proper use and enjoyment. We spend it very much as we do our money. Our duties correspond to our needs which must be supplied; our leisure to our desires or luxuries which also receive their share. The smallest unit has value in both cases, but if not used, it loses it in the consideration of time. Others may advise us how to make our investments, yet the matter of choice rests entirely upon us. Those who put the highest value upon life are most careful in using their time. We will find time for the thing we want to do, no matter what our loss will be as a consequence. Our decisions indicate our greatest values in life from the fact that we voluntarily choose what we do. Instead of speaking of the things we would do, why not do the things we are speaking of, if they are really of superior value to us?

Folks who feel they are making the best use of all their time seldom wish for more. They are satisfied that life is bringing them the very best it has every moment, and to ask for more is unreasonable, to say the least. When folks are constantly complaining for more time may there not be some evidence, perhaps, that either they are unwilling to do the thing they know they ought, or else they confess they are choosing to do the things which, after all, they do not consider of supreme value in life?

There is a pleasant convenience in the familiar expression, "I haven't time," and its use is legitimate at times. In spite of its innocence however there is a subtility within which is seldom seen. It is impossible to have time for everything in our responsible task of building a character. The value of a life does not depend upon the number of days and years it has seen, but upon the manner in which they were invested. G

THE LIFE-URGE OF NATURE

Spring is the glad time of Nature's awakening. The last snows of April have scarcely disappeared when we hear the welcome call of the bluebird from his perch on some dull, weather-beaten fence. His cheery song is filled with prophecies of sunny skies and broad green fields near at hand. Nature hears his message and awakes from her long winter sleep in the cold earth. A new life stirs within her, struggling for the freedom of the pleasant air among men.

A thousand tiny seeds begin to swell, and, stretching downward for root, push their glistening new leaves through the brown earth above them. Within a few weeks the early spring flowers appear—bluets, anemones, and bloodroot in abundance. The delicate spring-beauty peeps timidly from the matted leaves and decaying twigs about her. Fronds of pretty ferns unroll their graceful leaves from their odd little coils. Sunshine and showers make the earth a garden of rich fragrance which attracts swarms of bees and insects and fills the very atmosphere with soft breathings of new life.

The bare limbs of the trees feel the awakening sap as it rises with new life for its swelling buds. By and by they burst into flowers and a wealth of green leaves. Along the borders of woodland the delicate flowers of the dog-wood are wearing their pinkish white colors in the company of the gorgeous Judas tree. Hidden within the hearts of all the blossoms is the secret joy of bearing fruit.

Even the little stream catches the inspiration of spring by breaking its prison of ice, and leaps with joy in its new-found liberty. It rushes along with new life, eager to reach the swollen current of the river.

The human heart is not insensible to the life-urge of Nature. After the melancholy grays of the winter are past it rejoices to see the deepening blue in the clear heavens. Life takes on a new hope, a new purpose, a new song. Duty becomes a real pleasure, touched by the invisible presence of the spirit of life.

"The heart is so full that a drop overfills it
We are happy now for God so wills it."

G

PROHIBITION

Prohibition, "the greatest economic and social adventure in the history of democratic government," has reached a crisis. The cry of the age is liberty, and it is expressing itself in unprecented criminality, in resentment for Bible and Church authority, in disrespect for law, and in an attempt to weaken the eighteenth amendment to our national constitution. The baffling problem of the day is how to check this ungodly crime wave which is indexing a decadent civilization. It is very doubtful whether a modification of the prohibition amendment would increase regard for law, or restrain crime, or add anything, whatever, to the progres of right in the nation.

RELIGIOUS

REORGANIZATION OF YOUNG PEOPLE'S CHRISTIAN ASSOCIATION

On March 25 the Y. M. C. A. and Y. W. C. A. reorganized for the coming year. For the Y. M. C. A. the following officers were elected: President, Irvin Burkhart; Secretary, Tilman Smith; Treasurer, Clifford Martin. The chairmen of the committees are: Devotional, Delmar Hershberger; Bible Study, Ellis Zook; Membership, Leroy Hostetler; Extension, Elvin Snyder; Social, Ezra Camp; Missions, Charles Fricke; Finance, Clifford Martin; Employment, Chauncy Smucker.

For the Y. W. C. A. the following officers were elected: President, Elizabeth Gish; Secretary, Ruth Yoder; Treasurer, Amanda Frey. The chairmen of the committees are: Devotional, Katie Yoder; Bible Study, Sadie Hartzler; Membership, Lena Smucker; Missions, Dora Schantz; Extension, Verna Graber; Social, Esther Brunk; Finance, Amanda Frey; Employment, Beulah Loucks.

DEVOTIONAL

Professor Hohn gave a very good address on the subject of "Spiritual Food" at the weekly devotional meeting, March 11. At two other meetings the fourth and fifth chapters of I. John were studied. On March 25 the men met in a separate devotional meeting and discussed in an informal way the subject "Finding our place in life." The main points emphasized were that one must have pure motives and his will surrendered to that of God.

PRAYER MEETINGS

Passion week was observed by the college students in a series of special prayer meetings for a half hour before breakfast each morning. The conjoint meetings were held in the girl's reception room and the boys in the new boys social room in the basement of the administration building.

Paul Erb, acting dean of Hesston College, conducted our Chapel services and gave a short talk to the students on March 12.

Bro. J. S. Hartzler of the Prairie Street congregation, Elkhart, preached to the college congregation, March 14, and on March 28, Bro. D. D. Troyer of the Clinton Frame congregation also preached to us.

The Foreign Volunteer Band gave programs at the Prairie Street congregation, Elkhart, March 14, and at the Clinton Frame congregation March 28 on the subject: "The Message of the Early Church."

Following the Christian Life Conference at the Home Mission in Chicago, March 12-14, Irvin Burkhart conducted a series of revival meetings last ing until Sunday evening March 21. Several evenings during the week brief after-supper prayer meetings were held in the Kulp Hall reception room in the interests of the meetings. Among the visible results were several confessions and a few more who expressed their desire to unite with the church.

OUR LITERARY SOCIETIES

AVON

The Avons believe in the old saying, "Variety is the spice of life," as has been proven by the variety of programs given lately.

On March 8, the program consisted of; "Extracts from a Newspaper," and on March 15, the program was entirely impromptu.

On March 22, a contest program was given. The judges were: Miss Klopfenstein, Miss Landis, and Miss Loucks. The program was as follows:

Readings —
Bobby Shaftoe _____ Ruth Brunk
Ann of Green Gables __ Louella Eash
Orations —
Chant of the Corner Stone _____ Alma Zehr
New England Weather _____ Beatrice Hershey
Piano Solos —
Dead March from Saul — Handel Arlene Eigsti
Grillem — Schumann Freda Imhoff

The Judges decided in favor of Miss Eash, Miss Hershey, and Miss Imhoff.

On the evening of March 26, the Avons and Adelphians rendered a new and interesting type of conjoint public program, which consisted of scientific demonstrations along with a chalk talk and a couple of musical numbers. Wilma Welty, in the absence of Katie Yoder, very ably demonstrated, in the field of Home Economics, the various kinds of baking powder. Lulu Smith, representing the Biological Department, gave an exhibition of mounted birds. She also presented some facts about their habitat and their great economic value. Ruth Brunk, in giving chalk talks, presented three pictures, the last of which was a representation of "The Little Brown Church in the Wildwood." While this was being drawn a mixed quartet softly sang the words of that song.

The Adelphians showed equal capability by furnishing demonstrations from the fields of Physics and Chemistry. The program was well attended.

On Monday April 5, at the regular time of meeting, a mock commencement program was rendered by the Avons. All of the College and Academy societies were invited to witness the graduation of ten of the best seniors that ever graduated from their College. They showed a great deal of originality in preparing and rendering the commencement exercises. Printed programs announced the following:

KNOCKS KOLLEGE
KOMMENCEMENT PROGRAM
April 5, 1926

Class Motto: "Me for a Diploma"
Class Colors: Dark Black and Old Rose
Class Flower: Sunburst
Processional _____ Mabelle Smith
Presentation of Class __ Pres. of Board

Valedictory _____ Alma Zehr
History _____ Nellie Miller

Piano Solo _____ Arlene Eigsti
Prophecy _____ Ruth Brunk

Class Poem _____ Lulu Smith
Vocal Solo _____ Louella Eash

Class Will _____ Freda Imhoff
Presentation of Key ____ Mabel Wyse

Acceptance of Key ____ Wilma Welty
Class Song

Presentation of Diplomas __ Principal
Postlude _____ Mabelle Smith

KLASS OFFICERS

President _____ Lulu Smith
V. President _____ Beatrice Hershey
Secretary _____ Freda Imhoff
Treasurer _____ Mabel Wyse

VESPERIAN

During the past month the Vesperian girls became interested in their ancestry. A program on My Grandmother, her education, courtship, wardrobe, work and influence was given on March 15. At the end of the program a number of interesting impromptus were given on

My Grandmother's influence. Every one was willing and anxious to tell about her grandmother. Ruth Smucker told us where and how she received her education, Esther Reynolds told us of her courtship, Delilah Yoder told us of her wardrobe, and Vera Gingerich discussed her work. A similar program on My Grandfather was given the following week. It was interesting to note that many of the pleasures and aims of our grandparents were the same as ours today, though different means and methods were employed to attain them.

On March 28, we gave a program on Ideals in the Assembly Hall to which the Auroras, Adelphians and Avons were invited. Ideals for the College, the dormitories and social life were discussed. We agreed that the ideals were high but realized that it is only as we keep our ideals above our accomplishments that we make any progress.

On April 5, we were delightfully entertained by a mock commencement given in the assembly hall by the Avons.

ADELPHIAN

Adelphian literary activities for the past month have been confined chiefly to attending programs of other societies. On March 29, the society in a body attended an excellent program on "Ideals" by the Vesperians.

The following Monday, April 5, the society attended a cleverly planned mock commencement program presented by the Avons. The society wishes to express its appreciation for the invitations to these excellent programs.

The Adelphians and Avons presented a conjoint public program, Friday evening, March 26, on science. Clifford Martin explained various intricate processes in the field of chemistry, ending his discourse and demonstration with a most surprising explosion, with almost disastrous results to himself and his apparatus. Edwin Herner expounded the principles of physics, also demonstrating, but not with explosives, as did Mr. Martin. The Adelphian quartet furnished musical entertainment.

An all-musical program was rendered April 19. Vocal, piano, saxophone and jew's harp solos, quartets, duets, — in fact anything musical was presented.

The Adelphian fountain is receiving its annual redecoration and cleaning.

AURORA

The Aurora programs for this month have been of a varied nature. In one program the steel industry was discussed from several viewpoints. Wm. Swartzendruber gave a talk on the processes of making iron and steel. LeRoy Hostetler then told his experiences in a steel mill. On March 15, our attorney, Albert Hershberger, guided us through a maze of motions, amendments to the amendment, and other points of interest in parliamentary law. The exercise was especially valuable to those who were asked to take the chair.

A program given twenty-five years ago was reproduced as exactly as possible. It consisted of an impromptu, a debate on the question "Resolved: That anarchy should be a crime punishable by law," and an address on "Oratory." A comparison of this program with those of today shows some differences. Then the programs consisted of several unrelated topics. Today they are built on one central theme.

The work of the Freshman members in writing the Society history has aroused a tide of interest and brought to light some interesting facts.

That the Aurora Society was organized on December 4, 1899.

That during the early years of the Society officers were elected every six weeks.

That the original constitution required an impromptu and a debate at every meeting.

That it was due to the efforts of H. F. Riest that the S. L. A. was organized. Upon the suggestion by Professor J. M. Kurtz the idea was sponsored by the Aurora Society and later accepted by all the societies in the spring of 1902.

That the first president of the Society was Jacob Burkhart one of the pioneer missionaries to India.

That the Auroras built the arch in 1905.

PHILOMATHEAN

Friday evening, March 12, the Philomatheans and Ciceronians gave a program for the Elkhart Literary Society at the home of Mr. and Mrs. M. C. Pletcher. Several numbers were rendered by the orchestra; additional numbers were; a ladies duet, a ladies quartette, a male quartette, and two readings.

On March 22, a James Whitcomb Riley and Edgar A. Guest program was given. At that meeting the resignations of Dorothy Smith as secretary and Naomi Byler as critic were accepted and Ethel Oyer was elected as secretary and Bertha Shantz critic.

ALUMNI

A banquet of Goshen College Alumni residing in Chicago was held at the Central Y. M. C.A. of that city on February 27. This banquet is held annually, as well as the picnic in the summer, on July 4. The officers elected for the ensuing year are; Margaret Anderson, president; Dennis Rupp, vice president; Janet Cheer, secretary-treasurer.

Roland Yoder is attending the University of Chicago.

Ezra S. Mullet, '12, is pastor of the West Market St. Church in Nappanee, Ind., and is also teaching a rural school.

Mrs. Mullet, formerly Anna Christophel, '09, is also teaching in a rural school near Nappanee.

Asa Hertzler, '16, is farming at Denbigh, Va. He is also florist and poultryman.

Lydia Stemen, '22, is teaching in a rural school near Goshen, Ind.

Fred N. Burkey, '13, is in charge of the Employment Bureau of Moody Bible Institute, Chicago, Ill. His address is 833 N. Lombard Ave., Oak Park, Ill.

Mr. and Mrs. Arthur W. Slagel are at present located at 5647 Drexel Ave., Chicago, Ill. Mr. Slagel, '19, is employed by the Reuben H. Donnelly Corporation. Mrs. Slagel was formerly Vesta Zook, '15, who was for some years head of the Home Economics department at Goshen College.

Lena I. Albrecht, '09, is employed in general house work and nursing at Tiskilwa, Ill.

Cleone (Friesner) Stutzman '16, is home-maker at Middlebury, Ind.

Miss Agnes Anderson of Chicago, a student of the Medill School of Journalism at Northwestern University, spent several days in Goshen recently as a member of the staff of the Goshen News Times. Her work here during the spring vacation was a part of her course in journalism.

Robert E. Stemen and his brother, John, are proprietors of the All American Cafe in Goshen, Ind.

Mrs. Paul Erb (Alta Mae Eby), '12, is professor of Education at Hesston College, Hesston, Kan.

Margaret Anderson, '22, spent March 9-12 visiting friends at the College and in Goshen.

A. Fay Grassmyer, '20, made a short business trip to Goshen recently. He is teaching at Wawaka, Indiana, where he has been for several years.

Lena Stoltzfus, '21, is teaching in the Mathematics department in the Central High School at Lima, Ohio.

Harvey E. Nunemaker, '21, is pastor of a church of the Central Conference of Mennonites at Danvers, Ill. He is also editor of The Christian Evangel.

College News

Bro. Jonathan Kurtz and Bro. D. J. Johns visited classes March 10. Bro. Johns was one of the few Mennonite school teachers some fifty years ago.

Henry Bohn tried without avail for several weeks to grow a mustache. He was highly insulted one day after he had pursued in the ineffectual attempt for several weeks when Prof. Miller said, "Oh, I see you have shaved your would-be mustache", when the fact was that his upper lip hadn't felt a razor.

The Freshman Class had a hard time getting pictures for the Maple Leaf Three days in succession the snap-taking compaign had to be postponed because Old Sol refused to lend his assistance.

Omer Steider was forced to discontinue his school work and left for home March 13. He had tried to resume his school work after a long siege of sickness but was not strong enough. Paul Horsch accompanied him as far as Chicago.

Elvin Snyder, Irvin Burkhart, Chauncey Smucker, Charles Fricke, Professor Bender, Professor Oyer, Elizabeth Gish, Gladys Loucks, Ethel Oyer, Leahbelle Smucker and Hettie Brenneman attended the Christian Life Conference in Chicago.

Miss Graber and Miss Wenger, students at Bluffton College, visited friends at Goshen College, March 13, 14, 15.

The Martin family entertained a number of acquaintances of Miss Anna Loucks of Scottdale, Pa., March 14.

Professor and Mrs. Hershberger opened their doors to a group of students March 15. One enjoyable feature — beside refreshments — was the telling of the most embarassing moment in the life of each one present.

Quite a number from the college heard a lecture at the Baptist Church March 16 by Dr. Stott on the subject — "Dying On Third."

Florence Hooley shared the hospitality of her home with a group of students on the evening of Saint Patrick's day. Most of the guests were Freshmen, so artificial color schemes were unnecessary.

Paul Horsch was noticed putting a ring on a lead pencil during History Class and it brought forth this remark from Professor Hershberger — "What are you trying to do — perform a marriage ceremony?"

Miss Olive Wyse has returned from her home where she was suddenly called because of the illness and death of her mother.

Wilma Welty and Mabelle Smith have been ill with the "flu" during the past week.

A group of girls have found a bit of entertainment in learning to ride a bicycle.

The girls became enthusiastic one evening and put on a Base Ball game. The Freshmen played the World and claim to have won the victory, scoring 19 to 15.

Various programs rendered during the year at the Elkhart Prairie St. Church have been attended by students of the College. Among the recent programs given was a collection of Easter choruses.

The Cantata, "The Seven Last Words of Christ", given at the High School was well attended by the College students.

Dean Paul Erb of Hesston College conducted chapel services at the College on March 12.

The Philomathean and Ciceronian Literary Societies gave a conjoint program at the home of M. C. Pletcher for the Elkhart Literary Society on Friday, March 12. On the same evening the Avons and Auroras gave a program at the home of Silvanus Yoder.

Miss Olive Brunk of Lyman, Mississippi has been visiting relatives at the college the past week.

A group of College students was entertained at the home of Ray Johns on Sunday, April 4.

Miss Louella Eash has discontinued school work because of the illness of her mother.

The Easter rabbit has been doing his share of benevolence by distributing Easter eggs to various inmates of Kulp Hall.

Miss Beulah Yoder entertained the Misses Wilma Welty, Nellie Miller, Elizabeth Graber, Mabel Wyse and the Messrs. Ellis Zook, Chauncey Smucker, and Ezra Camp on Sunday, March 21.

Miss Nellie Miller had as guests on March 14, Misses Thelma Ropp and Fannie Miller.

Miss Katie Yoder has returned from her home where she attended the funeral of her uncle, Bishop J. K. Yoder.

The Student Volunteer Band gave programs at the Y. P. M. at Elkhart on March 14 and at Clinton Frame on March 28.

The Misses Beatrice Hershey and Freda Imhoff and the Messrs. William Hallman and Nathan Reiff were guests at a birthday party at the home of Vernon Reiff in Elkhart, Tuesday evening, April 6.

NORTH GERMAN LLOYD AGENT

Dr. Ernst Correll of Goshen College has been appointed corresponding agent for the North German Lloyd Steamship Company. Persons planning a trip to Europe or elsewhere should consult Dr. Correll. —Goshen News Times

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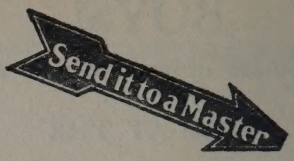

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75 Days in Europe, June to September, 1927 For $600 or less

Within the past year a number have indicated a desire to make the journey to Europe. Because of the foreign languages, difficulties with passports, railroads, etc., such a trip can be made pleasant and profitable for inexperienced travelers only under escort of an experienced guide. In the company of one who knows the languages, as well as the ins and outs of foreign travel, and who can illuminate the historical and artistic background, such a trip can become a most delightful pilgrimage.

The eudcational value of an extended tour through Europe is immeasurable. Ask any who have been there whether they would exchange the experience for a year or even two years in college. The history of the world has been made for two thousand years in western Europe. The first two hundred years of Mennonite History were made there, in Switzerland, Germany and Holland. The art treasures of the world are there — in museums and art galleries, in the cathedrals and public buildings. The history of civilization can fairly be read from the countryside. What a refreshing stimulus, too, to come in contact with new peoples, new ways of life, to see how the other half of the world lives. It is the experience of a life-time which will enrich the life with a multitude of unforgettable experiences.

Plans are being prepared to offer a personally conducted tour to Europe in the Summer of 1927 to a party of 10-15, under the guidance of Prof. H. S. Bender of the College Faculty. Prof. Bender spent 15 months in Europe in 1923-24, during which he toured extensively through Germany, Switzerland, Austria, France, Belgium, Holland and Spain. His experience as a traveler will make it possible for the party to travel comfortably and profitably, yet quite cheaply. The itinerary as outlined will be covered for from one-half to one-third of the cost of a similar tour bought from the regular travel agencies.

The itinerary can be adjusted to suit the wishes of the party but is planned to include three weeks or more in Germany, two weeks in Switzerland, ten days in Holland, ten days in Italy, and a week each in England and France, with a few days in Belgium. Leading Mennonite communities in Switzerland, South and North Germany, France, and Holland will be visited. The beauty spots of Europe will be included. As planned the itinerary will run as follows:

England — Southhampton (or Plymouth), South of England, Shakespeare Country, Oxford, Windsor, London, Canterbury, Dover; France — Amiens, Rouen, Paris, Battlefields, Strasburg, Colmar and Alsatian Mennonites; Switzerland — Basel, Bern, Emmenthal and Swiss Mennonites, Geneva, Montreux, Interlaken, Luzerne, Zurich, St. Gotthard, Italian Lakes; Italy — Milan, Florence, Rome, Naples, Venice; Austria — Tyrol, Innsbruck; Germany — Munich, Augsburg and Bavarian Mennonites, Ulm, Stuttgart, Heilbronn and Swabian and Baden Mennonites, Nurnberg, Wurzburg, Heidelberg, Palatinate and Palatine Mennonites, Worms, Mainz, Frankfort, the Rhine, Cologne, Crefeld and Crefeld Mennonites, Eisenach (Wartburg), Weimar and Gothe and Luther country, Leipzig, Dresden, Wittenberg, Berlin, Hamburg and North German Mennonites, Bremen; Holland — Friesland and Friesian Mennonites, Utracht, Amsterdam, Zaandam and Zaan Mennonites, The Hague, Rotterdam; Belgium — Antwerp, Bruges, Ghent, Brussels. The embarkation will take place at Boulogne. The elapsed time from New York to New York will be 70-80 days.

Such a tour costs from $1,000 to $1,500 at the least from travel agencies. It can be made comfortably from New York to New York for $600 or less, all expenses included. The party is planned to include primarily older students and graduates or others who would be congenial in such a party. There will be considerable hiking. Plan now for the Summer of 1927.

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MAY-JUNE, 1926

VOLUME 27 NUMBER 8

THE GOSHEN COLLEGE RECORD
MAY-JUNE NINETEEN TWENTY-SIX

History of the Adelphian Literary Society

Ralph Myers

The history of the literary societies of Goshen College begins with the foundation of the Elkhart Institute. In 1892 Dr. H. A. Mumaw, with fourteen of his colleagues formed a stock company and instituted a private "Normal School and Spenserian Institute," at Elkhart. He became very enthusiastic about literary work, as he seemed to see the value of the enterprise to his students and school. With this in mind he organized a "Normal Debating Club," for the purpose of developing literary talent and originality.

Among the influential members of the Mennonite Church at this time who were interested in education were J. S. Coffman, D. J. Johns, J. S. Hartzler and Jonathan Kurtz. These men incorporated their ideas with Dr. H. A. Mumaw and in the summer of 1894 founded the Elkhart Institute. This institution was controlled by a board of directors who were members of the Mennonite Church. Their aim was to establish an institution that would rank with the leading denominational schools of America maintaining courses in religion, morals, history, science, literature, philosophy and both ancient and modern languages. The institute began its first work August 21, 1894 in the G. A. R. hall on Main Street, in Elkhart.

Due to the remarkable results previously realized from the "Normal Debating Club," Dr. Mumaw organized the "Institute Literary Society" in the winter of 1894. This society met every Friday evening at 7:30, and not only members of the Institute, but any one who wished, took part in the program and attended the meetings. The programs consisted of debates, orations and vocal music.

In January, 1896, the Institute was moved to its new building on Prairie Street.

In 1898 a number of student enterprises were started. Among these were the Institute Monthly, The Young Men's and Women's Christian Association, then known as the Y. P. C. A. and the Ciceronian Debating Club.

The Institute Literary Society was able to meet the demands of the small student body in the institute during the first few years of its existence. In the autumn of 1898, a group of young men of the Institute who were "desirous of improving their powers of thought and expression, and of obtaining that discipline necessary for self control," met to discuss the problem of organizing a debating club. At this meeting Wellington K. Jacobs, J. Buzzard and Frank S. Ebersole were authorized to frame a constitution for the proposed debating club. On September 27, 1898, the constitution was submitted and adopted. The society thus organized was called the "Ciceronian Debating Club." Daniel Coffman was elected president; Walter B. Christophel, recording secretary; Samuel M. Bookwalter, assistant secretary; Frank S. Ebersole, treasurer; and C. Henry Smith, critic.

The membership of the "Ciceronian Debating Club" grew until in the fall of 1899 the students of the institute and the members of the society, with the consent of the principal, N. E. Byers, decided to divide the club and form two new societies. N. E. Byers, I. W. Royer and S. F. Gingerich acted as a committee to divide the society. The division was announced November 28, 1899. Care was taken to divide the talent as equally as possible. The tendency toward strong society feeling was also avoided and no room-mates or brothers were put in the same society. The two societies thus formed were called respectively, the "Aurora Society" and the "Coming Men of America," known as the "C. M. A. Debating Club."

On December 13, 1899, the "C. M. A. Debating Club" met for organization. A constitution was formulated, adopted, and signed by the following charter members.

Isaiah W. Royer
P. T. Ball
Monroe D. V. Burkholder
Rufus Buzzard
Walter B. Christophel
Frank Hartman
Frank N. Kornhaus
Joe Holdeman
Chris H. Musselman
Ira Musselman
John E. Metzler
Milton S. Swisher
Alvin C. Ramseyer
David Blough Zook
M. I. Yoder
John L. Steiner
Elbert Livengood
W. E. Shank
Frank S. Ebersole
Purl R. Zook
O. W. Walters
John H. Lehman

The "C. M. A. Debating Club" framed a body of joint articles of agreement with the Aurora society. Under this agreement the societies held a joint meeting once each term to give a program in which debating and oratory were the test of championship. Thus a spirit of friendly rivalry was maintained which led to a gratifying degree of progress and success. This plan of holding joint meetings was abandoned by mutual agreement after two years.

"Progress" was the motto of the society, very similar to our present maxim. Their programs included debates, orations, and impromptus, and remarkable zeal and enthusiasm was displayed by every member of the society. These societies were, of course, academy societies since no college work was offered until 1903. It must be remembred, however, that the academy students of the latter part of the nineties and the early part of nineteen hundreds were of a much more mature mental type than the present-day academy or high school student. In fact, the student body was composed to some extent of grown men even though only high school work was offered. The fact that they were academy societies does not intimate that their work was of a low standard. On the other hand it was of very high type.

On January 5, 1903, the society acted upon the establishment of a Society Library. Each member gave one or more volumes to form a nucleus for a library. A considerable number of books was given and a plan for the maintenance and increase of the library was adopted. The club also purchased a number of books to be given to the Avon and Vesperian Literary societies as a nucleus for the libraries of these societies. Later, upon the agreement of the four literary societies, the matter of Literary society libraries was dropped and in its place the Student Library Association was organized. The C. M. A. Library was disposed of and the club supported the newly organized S. L. A.

At this point in the school history, Goshen College, the successor of the Elkhart Institute, was founded. There always existed in the Institute an excellent society spirit, whose motto was "We Learn to Do by Doing." This combined with the institute motto, "Progress," characterized the school and society activities. The society history thus far was of no small imporance. But, as Goshen College grew and became more noteworthy, so also did the "C. M. A. Debating Club" which later became the "Adelphian Literary Society" of Goshen College.

At the opening of the fall term, September 1903, the school was transferred to its present site in south Goshen, under the name of Goshen College.

It was now necessary to choose a place for the club to hold its meetings until the administration building was completed. A. C. Ramseyer was appointed to arrange with the faculty, a suitable room as a temporary hall. The first room to the right of the entrance of the girl's dormitory, now East Hall, was chosen. Meetings were held in this room until November 9, 1903, when it was decided to accept the northeast room on the first floor of the administration building as the regular hall.

The C. M. A's. became desirous of making some permanent contribution to the new school. A Committe consisting of F. S. Ebersole, A. C. Ramseyer, and J. E. Hartzler, was appointed to purchase and construct a drinking fountain. However, on October 3, 1903, the club decided to construct a large fountain in front of the Administration building, in its stead. The same committee was authorized to consult the faculty and oversee the construction. In the spring of 1904, the fountain was presented to the institution by the construction committee.

When College work was first introduced in 1903, the men's societies, while primarily academy societies, were open for membership to college students also. This meant no serious obstacle, since there were only a few taking the College course. The change in constitution admitting college men was made November 2, 1903, after being introduced by a special committee for the revision of the constitution, consisting of P. E. Whitmer, J. S. Yoder and Rudy Senger. At the same time the name of the society was changed from the "C. M. A. Debating Club" to the "C. M. A. Literary Society."

The new name found general approval among the members until it was discovered, several years later, that a juvenile fraternal organization, having no connection whatsoever with the literary society, existed under the same name. Then, under the agitation of the board of Education, faculty, and literary society members, the name was changed June 11, 1908, to "Adelphian", derived from the Greek word meaning "brothers", and has maintained this name until the present time.

Four years of college work were first offered in 1909, and there were quite a few more college students than in former years. It was then thought that the time had come for separation into distinctly college and academy societies, since the enlarged college membership felt justly capable of producing work of a higher standard than that of the academy; and also that the division would give the academy students a better chance to work toward higher literary achievements. Two college societies were then formed, one for men and one for women, whose membership was limited strictly to college students. The men's society took the name "Emersonian."

From this time on the academy was on a steady decline and college attendance was steadily increasing. By the year 1913 the college had grown to the extent that there was a need for more than one society for men and the academy had so decreased that there was no need of the two men's societies. October 13, 1913 at 12:45, a special meeting was called by the "Adelphian Literary Society" to discuss the change of the Adelphian academy society to a college society. "It was passed that the part of the constitution which excludes college students be suspended indefinitely." The college men were taken into the society and the constitution was revised to exclude the academy men from being active members. Thus, the Adelphian and Aurora Societies came to be composed of college men. Simultaneously the "Emersonian" society was dissolved.

On October 6, 1913, the chairman of the "Emersonian Society" was permitted to appoint an ex-Adelphian and an ex-Aurora as representatives to aid Professor Gerig in dividing the Emersonian society, between the Adelphian and Aurora societies.

The first officers of the College Adelphians were: J. Roy Allgyer, president; Henry Burkhard, vice president; S. E. Yoder, secretary; S. N. Nunemaker, treasurer; Rudy Senger, attorney; C. E. Reed, critic; John Nussbaum, usher, and Samuel Witmer, public chairman.

In 1916 the matter of building a combination gymnasium and auditorium came before the Adelphian Literary Society. On January 20, 1916, "an extended discussion as how to raise enough money to start building a combination gymnasium and auditorium by the Adelphian Society was held." On February 14, 1916, Rudy Senger presented plans for the building. Two weeks later a committee consisting of C. J. Gerber, S. E. Yoder, J. Boyd Cressman, B. Frank Stoltzfus, Harold S. Bender and Rudy Senger was appointed as a local Board to see after

the gymnasium. On January 15, 1917, C. J. Gerber showed a drawing of the proposed Adelphian Gymnasium. On January 21, 1918, a committee was appointed to present the gymnasium matter to the Executive Board of the College. H. S. Bender, J. B. Cressman, Harvey Nunemaker, Vernon Shoup, and Walter Brunk were appointed. On Feb. 21, 1918, the committee reported that the Executive Board and the President advised that no gymnasium should be built until the debt of the College was paid. Later, in 1921-22 upon the improvement of the financial conditions, the Adelphian Literary Society cooperated with the Board of Education, the faculty, and the students. Thus the present gymnasium was built.

The Adelphian Literary Society always held a high standard of literary achievement. It has always been known for its persistent efforts for developing the ability of its members. At the same time it has never forgotten that small deeds however small are important. Its history is marked with many thoughtful deeds of benevolence and material improvement. The paying of a doctor bill for a worthy student or a membership fee and like deeds are a part of Adelphian generosity. The Society contributed to the purchasing of a stand and piano to be used in public programs. A picture was donated to each of the school societies and ten dollars were given to the Vesperians to help that Society in decorating the chapel hall. In the way of improving its own hall the Society purchased twenty-five seats, decorated the walls, installed a chandelier, and bought new window shades. In 1916, the society installed the drinking fountain in the main corridor on the first floor of the Administration building. Thus the Adelphian Society seeks to be helpful in every department of school life.

History of the Aurora Literary Society

Howard Y. Musselman

The literary societies have always been the strongest and most popular student organizations of both the Elkhart Institute and Goshen College. Soon after the Institute began its work the first literary society was organized. This society, the Institute Literary Society, met every Friday at 7:30 P. M. These programs were public and people outside of the school took part. In several years this society became so large that the men thought that they were not getting sufficient practice in debating and public speaking. Consequently on September 27, 1898, they organized the Ciceronian Debating Club which met every Tuesday at 4:00 P. M. One must bear in mind that this club was adjunct to the Elkhart Institute Literary Society. In several instances we find men holding office in both societies, In the Institute Monthly for the winter term of 1898 we find Daniel Coffman secretary of the Ciceronian Debating Club and Sergeant-at-arms of the literary society.

As the Elkhart Institute grew the literary societies also increased in size. Soon the Ciceronian Debating Club became so large that it was deemed advisable to divide it. At a regular meeting of the Club on November 14, 1898, it was decided that the organization should be divided. A committee composed of Principal N. E. Byers, I. W. Royer and S. F. Gingerich was appointed. The committee gave a report to the club on November 28, 1898, which was accepted. The division was made on the basis of relatives and room mates, no relatives or room mates being in the same society. The purpose of this was to prevent any clannish spirit from arising between the societies. The two divisions were then known as the North Side and the South Side. The North Side later became the "Aurora (Literary) Society", while the South Side was known as the C. M. A. Debating Club."

The nineteen "North Side" members met December 1, 1898 and elected S.

F. Gingerich temporary chairman. He then appointed H. H. Hartzler temporary secretary. At this meeting the following committee of five was appointed to draw up a constitution and by-laws: I. R. Detweiler, C. B. Stiver, J. Burkhard, A. B. Rutt, and S. M. Bookwalter.

On December 4, 1899, at 12:00 another special meeting was called at which time the new constitution and by-laws were submitted to the Society and accepted with a few minor changes. At the same meeting the members voted upon a name for the new society from several suggested. Those submitted were Aurora, Lincolnion, Omnibus, Institutional, Pauline, and Emersonian. From these Aurora was chosen. It had been suggested by Irvin R. Detweiler and firmly supported by himself and several others. "It was the name of the ancient Roman goddess of the dawn, and later signified the rising of the sun. It was an appropriate name for an organization which stands out primarily 'to develop the power of thought and expression' of its members, 'to secure that discipline necessary to self-control,' and to disseminate this power among their fellowmen. Aurora was the name applied to 'The Triumph of Apollo,' a painting by Guido Reno in which Aurora precedes the chariot of the sun God scattering flowers in his path."

The colors selected by the Society were navy blue and scarlet. "Forward" was the motto chosen. "The spirit of the motto has permeated the society ever since its origin and has been a source of inspiration to the members to strive for greater achievements."

The Aurora Society met for the election of officers on December 13 with the following results.

President	Jacob Burkhart
Vice-President	Oliver D. Metzler
Clerk	Samuel S. Gingerich
Assistant Clerk	Milo C. Yoder
Attorney	Solomon F. Gingerich
Treasurer	Norman A. Lind
Chief Usher	John C. Burkey

The organization then went into effect with the following charter members:

Solomon F. Gingerich
Irvin R. Detweiler
Albert J. Steiner
Albert B. Rutt
C. B. Stiver
John S. Umble
Jacob Burkhard
Samuel S. Gingerich
Harry H. Hartzler
Samuel M. Bookwalter
Norman A. Lind
John C. Burkey
Menno L. Steiner
Milo C. Yoder
J. Weaver
Oliver D. Metzler
Jacob L. Culp
J. C. Good
John S. Musselman

Officers were elected each six weeks. The new president called the first regular meeting to order Dec. 18, 1899, and the following program was given: inaugural address by the president, instrumental solo by Albert J. Steiner, and a debate on the question: "Resolved that the Phillipines have more reason to complain of unjust treatment than the Boers." Regular meetings were held every Monday at 4:00 P. M.

Conjoint meetings were held with the C. M. A's (Coming Men of America) every ninth Monday of each school term. These programs were much like the regular meetings. At irregular intervals the Society also held conjoint meetings with the Philomathean Literary Socity, which was organized for the women in February, 1899. Literary society spirit ran high and every effort was made by both societies to excel the other. Soliciting began as soon as new student's arrived and an inter-society agreement soon became necessary to allow them to visit both societies.

In November, 1901, the Philomathean Literary Society disbanded and two societies, the Avons and the Vesperians, were organized for the women. At the same time the old Institute Literary Society also disbanded and the public programs on Friday evening were given conjointly by the four societies, the Avons and Auroras and the Vesperian and C. M. A's. on alternate weeks during the first half of the year. During the last half the Vesperians and Auroras worked together.

During the latter part of the year 1902 the literary societies agitated the idea of society libraries. The C. M. A. Debating Club started its library on January 5, 1903, when each member donated a book. Their library soon contained nearly forty volumes. The Aurora Society formed the nucleus of its library on February 17, 1903, and appointed a committee to formulate rules for its use. However this committee suggested that the society libraries be open to members of both societies. Professor J. M. Kurtz who happened to be present then proposed a general library. Under the leadership of H. F. Reist this idea was agitated within the society and then presented to the C. M. A's. who gave it little or no assistance. Undaunted, they then presented it to the Avons and Vesperians who gave it their full support. Again the C. M. A's. were asked to cooperate and they finally did so. A meeting of the four societies was called and from this the Students Library Association arose.

In 1903 the Elkhart Institute became Goshen College. The literary societies continued as before with little or no break in their activities. Another organization, the Students Lecture Board, consisting of one represenative from each society and one faculty member was formed by inter-society effort in 1906. The first Aurora representative to this board was J. F. Ebersole and the faculty member Professor S. F. Gingerich.

A four year college course was offered for the first time in 1909. The school felt a need for strictly college societies where members of about the same rank would offer an incentive for better work. Accordingly, two new societies, the Emersonian for the men and the Alethea for the women, were organized. The four old societies continued as before but with only academy students as members. The college societies at first held private programs once a month but they soon changed to weekly meetings. They gave two public programs a month and the academy societies one.

The withdrawal of the college students materially lowered the standard of work in the academy societies. Outside activities gradually received more attention until the organizations became more like social clubs than literary societies. The number of members also decreased. In 1912 the Aurora Society had but sixteen members. The Society then made arrangement to hold conjoint meetings with a women's society every two weeks, alternating with the two societies. Interest in literary society work ebbed until it reached the low water mark of its entire history. In addition the membership continued to decrease. Finally in October 1913, plans were made to unite the academy men's societies and to divide the Emersonian Society. The academy societies agreed to give their names to the new College societies and took the name Ciceronian from the old Ciceronian Debating club.

The Emersonian Society was divided by an impartial committee composed of Professor Gerig, an ex-Aurora, and an ex-Adelphian. All those who had previously been members of either society renewed their membership and those who had strong preferences were allowed to make their choice. The others were divided by the committee.

On Oct. 14, 1913, the first special meeting of the College Aurora Society was held at which time William B. Weaver, O. L. Yoder and Howard Lehman were appointed as a committee to revise the constitution suitable for the new college society.

The following officers were elected:

President	O. R. Yoder
Vice-President	A. C. Williams
Secretary	Harvey Ebersole

Treasurer ---------- William B. Weaver
Critic ---------- Vernon Smucker
Attorney ---------- S. L. Johnson
Usher ---------- William Stoltzfus
Reporter ---------- William B. Weaver

The first regular meeting of the College Aurora Literary Society was called to order Oct. 27, 1913. At this meeting the President gave an inaugural address on the subject, "United We Stand, Divided We Fall."

The following were charter members of the College Aurora Society:

O. R. Yoder
O. L. Yoder
A. C. Williams
Wm. B. Weaver
John Warye
William Stoltzfus
Vernon J. Smucker
A. Rupp
Elban Lehman
Howard J. Lehman
O. L. Lambert
S. L. Johnson
Lester J. Hostetler
L. D. Hershberger
Archie D. Hartzler.
W. A. Grosh
Jacob Miller
Harry Ebersole
C. H. Duker
M. B. Brenneman
Russel Lantz
H. H. Hollingsworth
Nevin Bretz
I. J. Reinheimer
M. M. Latta
Owen Yoder

A new inter-society agreement was drawn up and the societies immediately uinted their efforts in financing the Oratorical Society.

During the influenza epidemic of 1918 the College was closed for four weeks in October. When school reopened many of the students did not return. In December the Aurora Society had only seven members while the Adelphians were in about the same position. Plans were made temporarily to unite the societies but students began to come again until in January the Aurora roll had nearly doubled and the plans were dropped.

When the school year was changed from the three term to two semester system in 1922 the literary societies made corresponding changes in their constitutions to lengthen the term of office.

After the institution had been closed during the year 1923-24 the problem of reorganizing the literary societies arose in the fall of 1924. There were but four old members from both men's societies present, Chauncey Smucker, Adelphian, and Waldo T. Stalter, Albert Hershberger, and Stahly Weaver, Auroras. A general meeting of all college men was held and a former member of each society, Arthur L. Sprunger, Adelphian and Mervin Hostetler, Aurora, gave a brief talk. After this the men joined the society of their choice without any solicitation. The three old Auroras held an informal meeting on October third at which time they entertained the twelve new members and at which two temporary officers were elected. The Society gave its first program on October 6th. At that time they also elected a permanent staff of officers with Albert Hershberger as president.

Albert Hershberger
Waldo T. Stalter
Melvin Gingerich
Wm. Swartzendruber
Samuel A. Yoder
Sidney Zook
Stahly Weaver
Delmar Hershberger
Wallace Miller
Nelson Litwiller
Ezra J. Camp
Raymond Schrock
John Habecker
Amasa Kauffman

The Society soon suggested to the Avons that, since the membership of both societies was small, they hold conjoint meetings every two weeks. The Avons accepted the offer and the first joint meeting was held December 1. This arrangement was so satisfactory that during the second semester the Aurora Society dispensed with its constitution and worked with the Avons in a joint Avon-

Aurora Society. Melvin Gingerich was president and Beulah Yoder vice-president of this society. The old staff of Aurora officers were to be responsible for reorganization of the Society for the coming year.

At the beginning of the school year of 1925-26 the reorganization was effected under the old constitution and William Swartzendruber was elected president. The Aurora Society now has twenty-four members who are all striving to uphold the high standards of the Society.

GIFTS OF THE AURORA SOCIETY

The Aurora Society has presented a number of gifts to the College. The first recorded gift of any importance was in March, 1902, when the Auroras and C. M. A's. paid the debt on a piano.

The crowning achievement of the Aurora Society was the erection of the Aurora Arch at the entrance to the College grounds. During commencement week in the Spring of 1904, a meeting was held when it was decided to build the arch Due to the untiring efforts of Amos M. Hess and J. Frank Ebersole this was made possible during the following year. Accordingly on June 19, 1905, the structure was dedicated and presented to the college. The dedicatory address was delivered by a member of the Aurora Society and was answered by President Byers.

A committee of five was appointed by the chairman on April 12, 1909, to construct a curbing and to beautify the Aurora Arch. The committee was composed of Jacob Rupp, John M. Yoder, Harry B. Weiler, Samuel A. Zook and J. C. Yoder. The curb was built and flower beds laid out around the arch, which added much to the beauty of the entrance.

The loyalty and activity of the Auroras was demonstrated again in January, 1908. At this time they presented to the College a set of Electric lights mounted on iron brackets, one on each side of the main entrance of the Administration Building. As the College Record of February 1908 says, "This fills a long felt need in that they satisfactorily light up the driveway in that part of the campus which is included between the dormitories and main building."

The contribution of M. E. Miller, an old Aurora, has affected the entire student body. When a call was given for a college song in 1910 he responded. Today the refrain of "There's a spot in Indiana" has a double meaning to Auroras because it was written by a fellow member.

When Goshen College found it necessary to construct a new Science Hall the Aurora Literary Society, with its characteristic spirit joined in the work. On February 24, 1913, a motion was passed by the society that the President appoint a committee to investigate placing some suitable monument in the new hall. The committeemen were D. E. Lehman and H. B. Ebersole. It was decided upon the report of the committee in cooperation with the faculty to furnish a science lecture hall which would be known as "Aurora Hall". On February 16, 1915 a committee composed of L. D. Hershberger, Vernon Smucker and H. B. Ebersole, was appointed to arrange the donation. The work of soliciting funds was then entered into until 1916, when the Hall was completed. The gift consisted of completely furnishing the room which is now known as Aurora Hall. A large lecture desk was placed in the front of the room, the floor was raised so that each row of seats was higher than the one before it. The eighty-four chairs in the hall are of modern classroom construction. The lights and fixtures were also a part of the gift. The entrance of the building is well lighted by two large lights given by the Aurora Literary Society.

In the spring of 1921 the Aurora Society raised funds and erected a grandstand upon the Athletic field which was leased by the Athletic Association. This timber was later removed and donated as framework for the new Gymnasium erected in 1921.

OTHER ACTIVITIES OF THE SOCIETY

In May 1901, the Aurora Society began its athletic career by participating in a relay race. At the same time the Society purchasd buttons, composed a yell and in general aroused a strong society spirit. The society has been represented on the floor by a basketball team each year since a gymnasium has been available. Aurora teams have not always been able to win but they have played good ball. In baseball and track the society has been represented only occasionally by a team, but win or lose it has always been Aurora policy to show good sportsmanship.

Musical activities have never been neglected. The number of members who possessed musical talent of course largely determined the musical activities of the society. Instrumental numbers and vocal selections have appeared on programs from the beginning. On May 26, 1902, the first Aurora chorus appeared. The period from 1908-10 was especially bright in regard to music. In January, 1908, an Aurora Glee Club with sixteen members was organized. The chorus made rapid progress and by March had given two public programs. Two quartettes, the Aurora and the Coyote, were arranged at the same time.

An Aurora orchestra made its first appearance before the Society on May 18, 1908. The arrangement of the orchestra was as follows: Reuben R. Detweiler and Leland B. Greenawalt, first violin; A. Neu, flute; S. H. Bemenderfer, cornet; C. A. Risser, piano. Both the orchestra and the glee club continued for several years. An orchestra was later formed in 1917 and several choruses have been organized since that time.

Considerable might be written regarding the social relations of the Auroras to the other Literary Societies of the College, but suffice it to say that the Auroras have always had an active part in the social activities of the school. This statement can be easily verified by glancing through some of the Aurora minute books. Numerous references are made to socials and outings which were held, where the Auroras entertained the Avons, Vesperians or Adelphians, and vice versa. Although the social functions of the Society are only a side line to the more important literary work, they have helped to develop that social side of life which is so essential if one would become a four-square individual.

Various activities have been mentioned which were carried on by the cooperation of all the societies. A number of inter-society agreements have been made by the societies. In these, intersociety interests and problems were determined. These agreements usually arranged the time and number of conjoint and public programs, the manner of soliciting new students, and fixed a uniform code of fines, initiation and term fees.

THE NATURE OF THE LITERARY WORK

The first programs of the Aurora Society always consisted of about three numbers, an impromptu, a debate, and either an address, musical selection or some other number. This was sometimes a parliamentary law drill, or, more rarely, a ciphering match or recitation. The impromptu and debate were required by the constitution. However, this fixed nature of the program was gradually abandoned. More stress was laid on addresses and orations, although debating and extemporaneous speaking still predominated. Scientific thought and interest was shown in discussions of the inventions, the automobile, airplane, and wireless telegraphy which were receiving popular attention at that time. In 1906, J. F. Ebersole organized a parliamentary law class for Aurora men which met twice a week.

From 1910 to 1913 there was a slump in the interest and quality of work. But after the reorganization as a college society matters improved. From this time a great deal of extension work was done. Debates and programs were given at Dunlaps, Shipshewana, Topeka, and other surrounding literaries.

The motto of the Aurora Society is ever "Forward!" and with this object in mind the Auroras are steadily pushing on in their march of progress.

Breaking The Wreath

Sadie Hartzler

The day was nearly gone! A last long ray
Of light from evening sun yet lingered
Where she stood. Its beauty filled her soul with joy
And hope. It was the silent ending
Of a day that had been spent in solemn thought.
And looking at the sunset she remembered yet
The days that now were gone;
Not all was sunshine there; though sometimes clouds
And darkness had appeared—how good had been
Those days to her: days that with glad memories
Now stood out, as lofty mountain peaks stand out
Against the splendor of a setting sun.

But there was more; her own bright hopes now bade
The past depart. Tomorrow's sun would bring
New hopes; and day would follow day, with work
To do. And then with all a peace and joy
That comes to patient, grateful ones
Who labor on in faith and trust.
And as she lingered there alone
The river at her feet was hurrying on.
It, too, was hastening in its task. She saw
Its silvery surface ruffled with the winds;
It flowed so silently, so still, so clear;
Its depth, its breadth, its mighty flow enveloped her thought
She stood as one in awe. And well she might
For could the river speak its mysteries,
Its secrets, and its store of wide and various wanderings
What tales it could reveal!
Where had those waters met? Whence had they each
In turn begun their task of flowing on?
How far they all had come!
Her musings carried her to distant mountains
With their wealth of everlasting snows. She saw
The streamlets leave their chilly heights and trickle down
The rocky ledges to the plain.
She saw them hurry on, running smoothly
Over beds of stones, o'erhung with trailing vines.
And branches of tall trees. Their leafy bowers
Rang with songs of birds;
And though dumb creatures of that wilderness
They praised the One who knew if any fell.

But there were other streams; some flowing forth
From gushing springs: and hidden at the feet
Of verdant hills, where travellers paused to taste
Their sweetness and to cool their parched lips.
Their low, sweet, murmuring flow filled hearts
With calm and restfulness.

And as these many travelled toward one common goal
They grew; grew in depth and volume,
Now moving silently and farther on
With louder roar as if pouring forth
The fulness of their strength.
She saw them meeting in their flow,
And leaving many miles behind them
Fair, rich plains to which they all had given of their life.
Leaving pleasant fields smiling in their verdure
Rich in fruits and grains.
How truly they had lent to valleys wide
The healing of their waves.
Now they were flowing at her feet.
What strength, what power was here enfolded
In these waters, where she stood.
They all had gathered here and mingled drop
With drop, were passing on their way to sea.

And joined now, their course would pass vast cities
Growing on its shores.
Milk would be turned
Thus giving bread to many by its side.
Rich cargoes would be carried on its breast
That men had gathered in their toil.
It, too, would bring rich stores from far as did
The queen of Sheba's men.
A work it had to do; a task magnificent;
A toil most honorable; for did it not
Bear burdens glorious to be borne
Upon its silvery waves?

For miles and miles she saw the onward flow
Of this vast stream, until it carried her
To wide and endless shores of ocean wild
Where current joined with current, and each
Was lost to each. Yet in one mighty task they all
Would yet have part.
Her musing ceased, she woke as one would
From a dream. She saw new meaning in the life about her—
How each small part is joined to others seeming, too,
Of little worth. And yet how each has here
A task to do.
And so will we. At ocean's brink we stand
And each unknown to each will feel the task
And know that this is life.

We stand upon its threshold now.
Beyond us lie the paths that lead
Into the maze of coming years.
But we would pause to pray, to meditate,
To give one lingering look upon the path behind.
Ah! we would not go!
Strong ties of friendship bind us to the past.
We think of days now gone; we think of lives
Which in their richness touched our own;
We ponder o'er the memories we recall.
Oh! yes, we would not go!
And yet, we would not stay!
As God has led in days now gone—so yet
He leads. Our task awaits us just beyond
These gates; and we would go. We part to do
The work our Master has designed.
There will be loads to lift, and burdens hard
To bear. We know not what will be our part
To do. We would not know; and better still
We need not know.
But as He leads, we follow. And if
The way be long or soon be over passed;
If it be strewn with flowers or thorny hedges seem
To hem us in, we would go on content
To know it is His path; His eye that sees the way;
His arm that points the road that we should take;
And just to be with Him will be the height
And depth, and breadth of life.
For with Him, thru Him, in Him we can go
To serve our fellowmen—as He would serve.
God, give us as we part, Thy strength
Thy grace, Thy love;
And though Thou lead in paths that lie afar
From here, may these strong ties of friendship
Severed now, be in some distant day renewed,
When life is lived, and tasks are done
And thou hast said it is enough.

One pound of learning requires ten pounds of common sense to apply it.
Persian Proverb

There never was any heart truly great and generous, that was not also tender and compassionate. South

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The saints are God's jewels, highly esteemed by and dear to him; they are a royal diadem in his hand.
M. Henry

Life, however short, is made still shorter by the waste of time.
—Johnson

Self Mastery

Albert Hershberger

Spencer said, "In the supremacy of self control consists one of the perfections of the ideal man. To refuse to take of your neighbors property is not self control. To refuse to commit murder is not self control. Discipline of our life is not found in our attitudes toward the fixedly settled things but in the way in which we act toward open or debatable things; whether or not we will take advantage of our fellowman in any way or whether or not we will make the derogatory remark about a rival. Discipline of our life is shown by the way we act in such things."

With this view of self control what virtue is there in it. In the first place it results in proper conduct. A premium is placed upon proper conduct to the extent that the presence or absence of it determines whether the individual is a gentleman or not. Etiquette is the formal name given to this behavior and what is it but merely a due regard for the rights of others; the golden rule put into practise. And if the appetites and desires of a person are thoroly held within control that person will take his fellowmen into consideration in whatever he does. A better way to cultivate proper conduct than to memorize and endeavor to exemplify a set of rules is to control one's thinking. It has been well said that as a man thinketh so is he. Once possessing the secret of right thinking proper conduct is inevitable.

Self control further results in power. Milton said, "He that reigns within himself and rules his passions, his desires and fears is more than a king". How can a person who cannot control his own passions expect to be able to control other people. Self control is a necessary quality of leadership. Do we think of our presidents as men with ungovernable tempers or successful educators as men wholly given over to pleasures. Such qualities are antagonistic to any progress whatever. But even tho self-mastery means power, the same thing keeps that power within bounds, never suffering such a one to become tyrannical. The moderate man is thoroly well balanced and need never be feared.

Moderation is a tenet of Christianity and herein lies its greatest importance. We read that if we thru the spirit do mortify the deeds of the flesh we shall live. Otherwise we die. This hints at the method of acquiring self-control of which we shall speak later. If the attainment of self-control is fraught with such important results it certainly has definite virtue in itself. It is also given as one of the elements which enter into the making up of the fruit of the spirit. There is plain evidence that moderation cannot be acquired thru one's sole efforts, but again, that it cannot be obtained without the individual's cooperation. What should impress us is the great importance attached to its presence or absence.

Being conscious then of the importance of this virtue, for such we may term it, the question is raised how may we attain self control. Does it lie wholly within the power of man to obtain this moderation. It lies within his power in so far as he has the power of choice. And we humans take this power of choice to be a peculiar privilege bestowed upon us. If we choose we may become our masters by the cultivation of the mind. There are a number of ways to properly accomplish this. The method of Jonathan Edwards is highly successful. His way was to fix his standards and ideals in the form of a group of resolutions and then frequently going over them. Anyone should definitely have in mind a code which he will follow. In developing this code no safer guide than the Bible can be followed. A person who has once settled his mind upon certain definite principles is quite firmly established. He is not unbalanced by every new idea which is put forth. Certain temptations also lose their power since they are definitely taken care of in this code. Such a per-

son is stable in all ways and has made a distinct advance toward self-mastery.

Again the mind may be cultivated by developing foresight of a certain kind. The kind we have in mind is that which clearly sees the linkage between cause and effect. Why does a person repent in tears for an act done and then go and repeat the same thing. Due partly to lack of foresight. If when temptation again arises the individual could vividly call into the foreground of consciousness the effect of yielding he would not yield. But the present pleasure of indulging overshadows and pushes into the background the evil but sure effects. Paul's experience is repeated when he says, "For the good that I would I do not, but the evil which I would not that I do." Until one has learned to hold both cause and effect clearly in mind he cannot expect to control life. But when once the individual is able to distinctly see the results of yielding to a temptation, when it comes he is able to keep from doing that which he would not.

Further the mind may be cultivated by occupying it with worthy thots. The mind is entirely too active to be allowed to ever run loose. Knowing that thots will and do occupy the mind it is up to the individual to determine the nature of them. Paul gives most excellent advice when he says, "Whatsoever things are just, pure, lovely, of good report, if there bbe any virtue, and if there be any praise, think on these things." Following out this advice a person will have little room for harboring evil thots. But there seems to be an essential element left out of this advice unless Paul took this to be a natural outcome of right thinking. And that is when a worthy motive occupies the mind it should be given expression in a very concrete way. The surest way of developing charity is by giving expression to those tender emotions when aroused. It is just as certain that the inhibition of the expression of an emotion is the surest way of killing it.

By cultivating the mind in these various ways the actions of the individual will be largely within his control. In fact, if one has once learned the secret of right thinking, self-mastery becomes a matter of course.

We have already touched upon the fact that man has the power of choice. He has a will of his own. Thinkers have disagreed upon the exact nature of the will. Edwards regards will as the soul's power to act according to motive, i.e., act out its nature. But he denies the soul's power to choose between motives, that is, initiate a course of action contrary to a motive which has been previously dominant. He is unable to explain how a holy being like Satan or Adam ever could fall. This view would make Adam have no more freedom than a brute. Will is rather the soul's power to choose between motives and direct its subsequent activity according to the motive chosen. Given this power it is up to the individual to choose rightly. Herein lies man's greatest power to achieve control. It is thru will that we neglect or develop the capacity bestowed by heredity. Within the limitations of inherited capacities and environing opportunities man becomes what he will. This clearly states that we cannot become anything within them. Given a desire for self-control if one's will is not diseased he is able to attain his end. In the exercise of the will lies man's greatest opportunity for ruling himself.

Finally, after a man thru experience and education has become his own master what is the effect upon his own life and that of his fellows. From the viewpoint of the world he is a success. He naturally conforms to the highest ideals of a gentleman. He has the qualities of leadership. In controlling himself his influence is great upon others. But we are not so much concerned with the world's viewpoint as with the Christian viewpoint. One who has conquered himself by the power of the spirit and continually strives for the mastery is fulfilling God's will. But it is essential that he be filled with the Holy Spirit in order to give real service. It is after all impossible for man of himself to thoroly overcome all evil desires. Thru the aid of the spirit and conscious effort on his own part man becomes most useful in God's vineyard. God cannot use a passive vessel. Some things are required of any disciple. One is the striving for

the mastery. And he who has done his part in controlling his appetites and desires is in a position to render service to humanity and to God. As it is worth while for the man of the world to strive for moderation in order to be most successful even so it is much more essential that a Christian strive for the mastery in order to more efficiently serve the Master.

Gift Oration

Melvin Gingerich

The Senior Class of 1926 at Goshen College is about to graduate. It is to us a time of commencement, but it is also a time of retrospection. As we look back over our college days we see events and influences the importance of which we did not realize at the time they came into our experiences. No doubt, we do not yet see their full significance, but we realize in part how much they have moulded our lives. It has often been told us that Goshen College aims to develop equally every side of a student's life. Now we know she does accomplish this aim. The thorough courses of study have benefitted us intellectually giving us a greater view of the field of knowledge and preparing us for our work. At Goshen College we have formed many pleasant friendships that we shall value throughout life. In our social life we have learned also how to adjust ourselves better to our environment; in other words, how to get along, Our physical bodies have not been neglected, but, emphasis being placed upon daily exercise, we have learned to value them more and more. The religious services, the courses in Bible, the influence of strong Christian personalities, the practical Christian training as members of the Y. P. C. A. cabinets have combined to develop our Christian characters.

At this time we want to express our gratefulness for these blessings. We wish to thank you, members of the faculty, for your patience with us and for your efforts to prepare us for life's tasks. We wish to thank you, our parents, for the sacrifices you have made that we might enjoy these privileges. We want to thank you, friends of Goshen College, for making this college possible. Mere words of thanks, however, do not always carry much meaning. To prove our sincerity we want to do more than this. Perhaps one of the greatest things that could be done to show our appreciation for our Alma Mater would be to emphasize continually all phases of our lives as we have learned to do here. We pledge ourselves to do this. Another method of showing our appreciation would be to help make possible for our friends and those who come after us the same privileges,—and even greater ones,—that we have enjoyed. We have decided to do this also by presenting a sum of money to the Goshen College Endowment Fund.

Giving a sum of money to an endowment fund not only shows that there is an appreciation for what an institution has done, but it also shows a faith in the future usefulness of that institution. The members of the Senior Class have faith in the future of Goshen College, and each one has a vision as to what that future will be. Let me outline for you some of the outstanding characteristics of that future as we see it. First, Goshen College is still a servant of the church. She serves the church as a unifying power. Is it not true that many problems and difficulties arise because people do not understand each other? Because they can not see each other's points of view? In the future every congregation in the church will be represented by students at Goshen College. By associating from day to day these students will learn that, after all, the people from the North are very much the same as the people from the South, and that the people from the West have common interests with the people from the East. They will discuss the problems of their home communities, and will get an appreciative vision of the church. After

they get back to their home congregations the interest in other congregations will not cease, but it will cause others to become interested in the various sections of the church. When they discuss church problems in Young Peoples' Meetings they will be able to talk intelligently thus bringing about a better understanding, which will, of course, work for unity.

Goshen College will also serve the church as an educational power. Her students will be equipped to go out into all the legitimate pursuits of life and there earn an honest living. The young people of the church, realizing that they can no longer all be farmers, will gladly take advantage of the opportunities of training afforded by Goshen College. She will also do her part in training scholars to meet the criticism which is being directed against the evangelical faith. Everyone is aware of the fact that there are forces trying to tear down the authority of God's Word. These foes must be vanquished and they must be met on their own grounds. The future Goshen College will do her share in overcoming them.

Goshen College will continue to be a spiritual power. Many of her graduates will be teachers, ministers, and missionaries. Her students will get a vision of the need of the world and the purpose of the church. They will see that the church is not an end in herself, but merely the means to an end—the evangelization of the world. At the same time they will more clearly see that the Mennonite Church, with her emphasis upon the simple life and the whole Gospel, is essentially a missionary church. Her graduates will not all be ministers and missionaries. Many will go out and serve in the more private walks of life, having learned that it is just as necessary to serve efficiently there as in the public places. These, then, are some of the conditions we see in the future regarding the relationship of the school to the church.

When we see the future relationship of the church to the school we are also gratified. We see everywhere in the church a growing interest in her colleges. Parents not only send their children to college gladly, but they support the work with their prayers and money. They donate liberally making possible the erection of new dormitories, a new chapel, a library, and a heating plant all of which are so badly needed now. The church will see too, that in order to have a school which will accomplish the results that have been mentioned, it is necessary to have a large endowment fund. Recognizing this fact they will donate to this fund, as we are doing this evening.

This is the vision that we have of the future Goshen College. Because of our gratitude for what our Alma Mater has done for us and because of our faith that she will do this for others we are pledging ourselves this evening to give during the next five years the sum of $600.00 to the Endowment Fund thereby helping to make our vision a reality. This small sum is not large enough to insure the fulfillment of our desires for our Alma Mater, but we have confidence that the sum will not stop growing after our contribution has been made. We have confidence that men and women of the church will respond to this great need. If there is anyone here tonight that has received a new vision of Goshen College and her work we appeal to you to help carry on this work that we are supporting. Surely the work is worth while, and, therefore must succeed.

And so, Mr. President, in behalf of the Class of 1926 I wish to present to you these pledges as a token of our appreciation for what Goshen College has done for us. It is our sincere hope that we may always live true to the ideals of our Alma Mater, and we hope that she may continue to prosper.

DAD'S OPINION — AND INCIDENTALLY MINE

Howard Musselman

Oh gee! I simply can't do this
But teacher says we dare not miss
Say, Dad can you write poetry?
Who rhymes with General R. E. Lee?

Sure son! I'll help you, bring it here —
Let's see. What shall it be? Oh dear!
Tell your teacher tomorrow morn
That poets are not made, they're born.

COMMENCEMENT WEEK

Friday June 4 to Wednesday, June 9

CALENDAR OF EVENTS

FRIDAY, June 4

10:00 A. M. Passing of the Emblems —Senior Class

8:00 P. M. Academy Senior Program

SATURDAY, June 5

8:00 P. M. Musical Program — College Chorus

SUNDAY, June 6

11:00 A. M. Missionary Sermon J. A. Ressler

2:00 P. M. Missionary Program Speakers J. A. Ressler, Mary Good, Lois Lapp

8:00 P. M. Baccalaureate Sermon President S. C. Yoder

MONDAY, June 7

8:00 P. M. Senior Class Program

TUESDAY, June, 8

6:00 P. M. Alumni Reunion

WEDNESDAY, June 9

10:00 A. M. Chapel Exercises and Devotional

1:00 P. M. College Luncheon

8:00 P. M. Commencement Address Dr. F. S. Weston, Toronto Bible College

ACADEMY SENIOR CLASS PROGRAM

The following Academy Senior Class Day Program was rendered on Friday evening, June 4:

Invocation ---------- S. C. Yoder
Class Presentation ---- Ruby Bontrager
Class History -------- Esther Miller
Reading, "The Wheels of Time" ---- Barclay ---------- Ethel Oyer
Duet, "Roses Kissed by the Sunshine"— Hart - Vesta Johns, Bertha Shantz
Address, "To the Stars Through Difficulties" -------- Bertha Shantz
Reading, "The Great Guest Comes"— Markham -------- Elsie Springer
Essay, "Literature and Life" -------- ---------- Hettie Brenneman
Class Prophecy -- Vesta Johns, Paul Weldy
Quartette, "My Task" —Ashford ---- Vesta Johns, Mary Bontrager, Elsie Springer, Bertha Shantz
Oration, "Idealism" ---- Dale Bixler

ASSEMBLY HALL 8:00 P. M.

COLLEGE CHORUS

On Saturday evening the college chorus under the direction of Ellis Zook, rendered the best musical program of the year. A large audience was in attendance.

MISSIONARY PROGRAM

On Sunday afternoon a mission program was given in the Assembly Hall. Mary Good and Lois Lapp spoke on mission work in India. Mary Good is on a furlough from the India Mission field and Lois Lapp has come to America to further extend her education. Short talks were given by Lloy Kniss and wife who have been appointed by the Mission Board to sail for India this fall. J. A. Ressler, the pioneer Mennonite missionary to India, then gave an address on the work in India as it appeared to him after an absence of sixteen years.

BACCALAUREATE SERMON

On Sunday evening, June 6, our president, Sanford C. Yoder, delivered the baccalaureate sermon to an audience of seven hundred people using the subject, "What Lack I Yet." He emphasized the importance of knowing the forces with which we have to deal, and of properly relating ourselves to them. To render useful service we must know the world as it is, we must know the remedy, and we must know ourselves.

CHRISTIAN WORKER'S BAND

The final meeting of the Christian Worker's Band was held at ten o'clock on Monday morning. J. S. Hartzler, H. S. Bender, Pearl Klopfenstein, Mary Good and Lois Lapp were the speakers.

COLLEGE SENIOR CLASS PROGRAM

On Monday evening the Senior Class Day Program was given in the Assembly Hall which was as follows:

Invocation ---------- Dean Oyer
Class Presentation ------ Olive Wyse
Address — "Scholarship and Life" ----
Edwin L. Weaver
Quartet—"Dear Lord and Father of Mankind" ---------- Hosmer
Gift Oration ------ Melvin Gingerich
Address—"Self Mastery" ----------
Albert Hershberger
Class Oration — "Christus Imperator"
Irvin E. Burkhart
Quartet—"Crossing the Bar" —Parks
Breaking the Wreath -- Sadie Hartzler

ALUMNI ASSOCIATION

On Tuesday evening the annual alumni meeting was held. Officers for the following year are: Dr. S. T. Miller, president; H. S. Bender, first vice-president; F. S. Ebersole, second vice-president; Florence Bender, recording secretary; Mrs. S. W. Witmer, corresponding secretary; S. W. Witmer, treasurer; I. W. Royer and A. E. Kreider, trustees to the Mennonite Board of Education. The association pledged one thousand dollars as the year's quota for the endowment fund .Eighty members were in attendance. There was also an election of directors for the next three years with the following persons elected: E. A. Meyer, F. S. Ebersole, Sadie Hartzler and Florence Bender.

CHAPEL AND DEVOTIONAL SERVICE

On Wednesday at ten o'clock the last chapel service for the year was conducted by President Yoder. In connection with this the last devotional meeting was held with Irvin Burkhart as leader. The devotional meetings are usually the most edifying and soul-refreshing of any of our religious services and the final one is especially very impressive. We look backward to these weekly seasons of devotion to God, of the spiritual fellowship with one another; as we recall these deep impressions, realizing that our separation from one another is now to take place, we are filled with the desire for greater devotion and faithfulness to God, and for deeper spirituality.

COMMENCEMENT

Dr. F. S. Weston, of the Toronto Bible college, delivered the commencement address to the ten acadmy and six college seniors in the college assembly hall last evening at eight o'clock. The largest crowd of commencement week was present, filling every available space. Dr. Weston, speaking on "Choosing a Vocation," said in part as follows:

"The problems of the student are not a few, and with many this is one of the most momentous and difficult of solution. The question becomes, 'What shall I do in life?'

"In the first place, I believe that we all came to this earth for a purpose, and that the sovereign Creator endows us according to this purpose. He who created earth had his objective in that creation. When in six days God formed the shapeless mass into the fair world and furnished it, He knew what He would do. He saw the end from the beginning. As the earth exists for a definite purpose, so every life has a purpose. Outstanding Biblical examples might be cited in Moses, Jeremiah, John the Baptist, Isaiah, Paul, and others. These all had paths marked out for them. They all had a set task to perform.

"But the larger number of young people are perplexed as to their calling. Young people are liable to make mistakes. He who takes a vocation for which he is ill fitted not only does himself an injury, but all those with whom he comes in contact. To select an occupation for which the Lord has adapted him is to reach the largest amount of happiness and the greatest amount of usefulness of which he is capable.

"There is in every person a line of action to which he is pre-ordained. Each has an equipment in one direction. Education only sharpens the tools we have. It will not make a Newton out of a million. It will not turn a mechanic into a poet, or a farmer into an artist.

"But how shall I find my vocation?

"In the first place, your natural bent

gives a suggestion. Your birth tendencies help determine your life work. Know your own inclinations, and follow the course which they seem to direct. Enter no vocation because it is popular. Your gifts speak your legitimate career. Because a father likes a certain trade, it does not follow that the son should follow it. Know your bent, and follow that.

"The external circumstances of life are largely beyond our control. God determines our place of birth and our early surroundings. The divine direction is: 'As God hath distributed to each man, as God hath called each, so let him walk.' (I Cor. 7:17). Again in verse 20, 'Every one must remain in the condition of life where he was called.'

"A common life with the love of God and the power of the Holy Spirit will issue in a fragrant life, full of happiness and good works. The rule is, 'Where you are, do your best.' You are where you are by divine providence, and the Lord will give happiness and blessing there. To many, life is a dull, dreary round of common drudgery. There is no change. But with God, life becomes a new thing. Nothing is small or insignificant with God in it. This craze for 'big' things is a curse. The law is laid down .If providence opens a way, take it.

"Young men and women, you are soon to go out to your individual work. The great future is about to be your field of action. Remember, you have a mission, and an equipment from God. What you find to do, do it. With the right relationship to God, the selection of your life work will be an easy task, if you let God have His way.

"Be it the happy experience of each one of you to perform the service here that will honor your Maker and prepare you the new heavens and new earth, where righteousness shall abide."

The service was in charge of President Yoder, who introduced the speaker. Following the address, Professor S. W. Witmer, registrar, presented the academy and college seniors who were presented their dipllomas by President Yoder, after a short farewell address by the president. The meeting was dismissed by a benediction by President Yoder.

The graduates of the college are: Melvin Gingerich, Kalona, Iowa; Irvin E. Burkhart, Drayton, Ontario; Olive G. Wyse, Wayland, Iowa; Sadie Hartzler, Wooster, Ohio; Albert Hershberger, Kalona, Iowa; Edwin L. Weaver, Wakarusa, Indiana.

The graduates of the academy are: Bertha Schantz, Elkhart, Indiana; Esther Miller, Goshen, Indiana; Dale Bixler, Orville, Ohio; Ruby Bontrager, Kalona, Iowa; Mary Bontrager, Kalona, Iowa; Elsie Springer, Minier, Illinois; Vesta Johns, Goshen, Indiana; Paul Weldy, Nappanee, Indiana; Hettie Brenneman, Kalona, Iowa; Henry Bohn, Millersburg, Indiana; Ethel Oyer, Roanoke, Illinois.

The sunlight with its golden glow
Smiles o'er the verdant hills;
It makes the corn and taters grow
And brings dad dollar bills.

—Freda Imhoff

POOR FRESHMEN!

Mrs. Melvin Gingerich

The life-less college fountain
Will soon be bubbling o'er
To tell the anxious students,
That spring is here once more.

The sleeping trees and bushes
Will wear their new spring coats;
While happy little birdies
Build nests and sing sweet notes.

While nature is reviving
And smiling on all climes,
All Freshman English students
Must rack their brains for rhymes.

Nature is a volume of which God is the Author.

—Harvey

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EDITORIAL

A NEW WORLD LIES BEFORE US

Over four centuries ago the persevering Columbus opened to civilization a new world. One hundred fifty years ago in this new world a great nation was founded which we know as the United States of America. "A new world lies before us" was a thrilling thought to courageous hearts which inspired men to turn their faces westward to live nobly in a new world. Old strife-torn Europe, with its many wars, unquenched imperialism, political and religious dissatisfaction, lacked the benign elements which produce nobility of aspiration for the highest living, and men with the indomitable spirit of achievement found relief in the thot of living in a new world.

Today a new world lies before us. The world is new to every youth. It becomes new with the passing of every winter. Life is new to every one who receives the life and light of Christ as his own life and light. The old has passed away; all things are new. Youth, the morning of life, the embodiment of strength, the vigor of humanity! What new possibilities await the world in the reality of youth! Ere youth looks into the past thru the intricate hallways of history, the past is a closed door, a tale that is told. The future is unfolding within our grasp, and with sparkling eyes aspiring youth extends ready hands and heart for the doing of noble deeds. He senses the newness of the world and begins to live the world's golden age for him.

As the discovery of America opened doors to a new world of opportunity, as youth is the gateway to a new world of activity, so spring unlocks doors to a new world of beauty. "Stately spring! whose robe-folds are valleys, whose breast-bouquet is gardens, and whose blush is a vernal evening," we hail thee with delight. Winter is subdued by the fervent sunshine of spring, the face of the world is transformed from a pale gray to a living green, and our hearts

leap in exultation at the thought of living in a new world.

Youth and spring are but for a brief passing period of time. Soon their glory fades; their pure beauty is transformed and intermingled with other elements. But there is perennial newness of life for him who is a new creature in Christ; then old things are forever passed away, all things are eternally new. There are no gray hairs, no chilling frosts, no devitalization of powers. All other life exists in the outward world; the life through Christ is within us; by it our youth is renewed like the eagle's. A draught from the wells of salvation renews our spirit, and maintains life's renewal day by day. Here is the long-sought fountain of youth. W.

A NEW BOOK

In the March number of "The American Journal of Sociology" appears a review of a recently published book on the history and sociology of the Swiss Mennonite Baptists, the book being written by Professor Correll of Goshen College. The book is dedicated to Max Weber and Ernst Troeltsch. The reviewer, Heinrich H. Maurer, of Lewis Institute, says, "It is the most recent study in the European background of American Baptism." It will be a valuable book for the historian and sociologist in the study of an economic community with a religious and ethical purpose as it deals with pure, historical, and applied sociology. The problems of the Swiss Anabaptist community and their solutions are similar to the problems and solutions of any Christian rural community today. They worked in accordance with Christian principles of fellowship and faithful stewardship and were pioneers of modern efficiency in their farming methods.

TRANSITIONS

Life is variated by many changes. The brightness of day is overtaken by somber night. Summer comes but soon its glaring heat is subdued by the coolness of autumn, and at length winter establishes his reign. Nations rise and grow powerful; in many cases their power wanes in a few centuries and one era lapses into another. A tiny seed in the forest takes root; tender leaves develop and soon a flower with the fragrance and purity of Heaven nods with the waving wind to a world of nature. A few more weeks and the observer sees a drooping plant approaching death as its final goal. Thus there is a continual transition from one state, condition or action to another.

Commencement is a transition from an ending to a beginning, from one manner of living to another. It is a definite point between two periods of an individual's life. We approach it with an eager eye, then we look back with pleasant memories. Commencement has this change in perspective. We feel that we have arrived at one more milestone which we purposed to attain unto, but we look forward to more lasting attainments. As we leave college the conviction grows upon us that hitherto our life has been preparatory to greater, more abundant living, that our training has been a culture for true Christian service, and that now we must begin to serve in a fuller way..

This is a world of many transitions, yet basic principles remain unaltered. Being cultured involves being principled. While commencement is a transition from college life to a more general, probably more practical life, it is not a transition from one set or kind of principles to another. To be cultured for true Christian service the unchanging moral and religious principles must be so thoroughly woven into the very soul of our being that our subsequent living in all details will be actuated and guided by these principles. Thus in spite of life's many changes and transitions the "basis of the soul" will remain the same. W.

Meet is it changes should control
Our being, lest we rust in ease;
We all are changed by slow degrees,
All but the basis of the soul.

—Tennyson

ORATORICAL CONTEST

On Friday evening, April 30, a peace oratorical contest was held in the college assembly hall. The four subjects and contestants were as follows: "The Rationality of Peace," Charles Fricke; "Necessary Preliminaries for International Peace," Howard Schertz; "International Peace—How Accomplished," Cecil Bender; "A Plan Whereby We May Establish Permanent Peace," Samuel Miller. The first prize was won by Charles Fricke, the second by Howard Schertz. Attorney B. F. Deahl of Goshen gave fifteen and ten dollar prizes to the winners. Judges for the contest were: Rev. S. L. Yoder, pastor of St. Marks M. E. Church of Goshen. Professor Warren Hiestand of the Elkhart High School, and Professor A. E. Kreider of Goshen.

To stimulate an interest in oratory, Attorney Deahl plans to give prizes annually. A Peace Oratorical Contest is to be an annual feature at Goshen College. When our school was moved from Elkhart to Goshen, Mr. Deahl, representing the city of Goshen, gave the address of welcome as the ground was broken for laying the foundation. His interest is still with us.

DISCUSSION CONTEST

Since the cultivation of the art of expression and of public speaking is a necessary part of ones education, the College is emphasizing this matter by providing discussion and oratorical contests in which any student is permitted to participate.

A discussion contest was held in the Assembly Hall on the evening of April 23, 1926. The seven subjects and speakers were: "Capitalism in American Government," Paul Horsch; "Religion in Early English Poetry," Chauncey Smucker; "The Present Day Crime Wave," Amasa Kauffman; "Prose Satire of the Eighteenth Century," E. J. Camp; "Relativity," Jonathan Yoder; "Melancholy in Early English Poetry," Ralph Fisher; "Imagism," Merrill Ivens.

Paul Horsch was considered the highest winner and was awarded a prize of fifteen dollars. The second prize, ten dollars, was given to Jonathan Yoder. The judges were: Professor Fred P. Conkling, Manchester College, Rev. Overdeer of the First M. E. Church of Goshen, and O. W. Walters, Principal, Goshen High School.

The prizes were given by Sam Lewis, of the Sam Lewis Clothing Store, Goshen, a warm friend of the College. He promises to make the awarding of fifteen and ten dollar prizes for the two winners in a discussion contest an annual feature. We very much appreciate the cooperation of men like Mr. Lewis and Mr. Deahl and others of the city.

FAREWELL

This is the last issue of the Record by the present editorial staff. We have tried to faithfully record the interesting events of the school year, altho the shortcomings of the publication have been keenly realized. We thank all who have cooperated or have been interested in any way whatever and hope that the value of the College Record in the life of the college may increase from year to year.

I took once more a walk along the old familiar places, the race, woods, the dam, College Point, and revived in my memory the experiences of my college days. Twilight was softly stealing over land and water. The multitudinous sounds of an energetic chorus rolled to my ears from all sides and nooks of the water's edge above the dam as I stopped to listen at College Point. The nocturnal shades were deepening; the singing and crying of the aquatic animals became more intense, and the soul touching events from the land scape of college experiences returned more vividly to my mind. The time of our departure it at hand. Farewell.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

MENNONITE HISTORICAL SOCIETY NOTES

H. S. Bender

The meeting for April was omitted because of an overcrowded schedule. The meeting for May will be the last for the year and is planned for Monday evening, May 24. The program is to deal with the history of our sister schools. Dean Oyer will speak on "The Story of Hesston College", and Elizabeth Gish will speak on "The Story of The Eastern Mennonite School". The plan is to illustrate the addresses with pictures depicting the history and activities of the two schools. The annual reports and election will be held at this meeting.

One of the most important additions to the library during the past year was brought by President Yoder on his return from a recent visit to Kalona, Iowa. He was given an important collection of manuscripts from the library of the late Bishop Frederick F. Swartzendruber by D. B. Swartzendruber of Kalona, Iowa. The gift was made on condition that the manuscripts remain in the custody of the Mennonite Historical Library so long as Goshen College is operated by the Mennonite Board of Education under the Mennonite General Conference. In the event that this condition no longer holds the manuscripts are to be returned to the heirs of D. B. Swartzendruber. We certainly wish to thank Bro. Swartzendruber most warmly for his gift and trust his example will be followed by others. The librarian of the society has not yet had the time necessary to collate the manuscripts, but a detailed report on their contents will be made at a later time. It may be possible to publish either the originals (which are all in German) or a translation of them. A list of the titles follows ——

Abred der Diener und Aeltester aus vielen Landen und Orten in der Versammlung bei Essingen bei der Stadt Landau den 21 Wintermonat 1779.

Ein Altes Schreiben. Brief Geschrieben von Ulli Amman an Diener und Aeltesten, Anno 1703.

Eine Abschrift welche von Peter Geiger geschrieben ist von der Spaldung im Jahr des Herrn 1679.

Ein Brief von Hans Reist 1697.

Wie sich Jorgi Amman und seine Mitdiener befunden haben und was sie bekannt haben zu der Auschuss im Jahr 1700.

Ein Bekenntiss von Hans Gut aus der Pfalz.

Ein Schreiben von Joseph Unzicker vom Jahr 1781. Wegweiser fur ein Bischof, ohne datum.

Ein Schreiben Hans Naffziger vom Jahr 1781 von gleichem Inhalt. Daran noch eine Schlichtung eines Streithandels in Holland. Dann noch Bechluesse von einer Dienervarsammlung zu Strassburg im Jahr 1568 und 1607. Und von einer anderen Dienerversammlung gehalten zu Hoffingen in den finsteren Thaeler der Schweiz 1630.

Eine Confession oder Glaubensbekenntniss. (The title of this piece is uncertain. It is apparently subscribed to by elders from Elsass though at one place it speaks of those "die nach der Pfalz kommen sind.")

The work of preparing the edition of the letters of Conrad Grebel is being carried forward. It seems desirable however that a visit be made to the Swiss archives in St. Gall and Zurich before the final work is done. Professor Correll proposes to make such a visit this coming summer.

The annual election of officers was held in connetion with the last meeting of the Society on May 26th. The election resulted as follows:

President, H. S. Bender; Vice-President, Elvin Snyder; Secretary, Olive Wyse; Treasurer, C. L. Graber; Librarian, E. H. Correll.

RELIGIOUS

DEVOTIONAL

In the rush and hurry of school life one can easily lose sight of the really essential things. The Thursday afternoon devotional meetings afford an opportunity for faculty members and students alike to forget for the time their immediate duties and to draw close to God.

At one of these meetings the subject "Eternal Life" was discussed. Eternal life should be a reality to every Christian. It is acquired by the surrender of the will to God. The possessor of eternal life rests secure in the thought that his life is in God's hand. As a result his conduct becomes conformed to the will of God, possibly not by means of startling or sudden changes but often by means of slow and steady growth. By continual examination of his life, by consistent living, and by the utter dependence on God, the believer retains this life eternal.

At a later meeting the subject "Christ, the College Man's Example," was considered. It is worth while to note that Christ prayed all night a number of times. For example, just before he chose his twelve apostles, for forty days following his baptism, immediately after the offer to make him king, and again in the garden of Gethsemane we find him wrestling with God in prayer.

Just so, every Christian needs divine guidance in making his decisions and he can well follow the example of Christ, The founders of other religious systems often were men who upheld high moral standards but nowhere do we find one who compares with Christ. Christ is indeed the college man's example in prayer, in conduct, and in unselfishness.

The subject of faith was also discussed. Faith is belief based on evidence, it is trust, it is reliance. A true faith is wholehearted belief, trust, and reliance in God. Faith is the thing upon which one bases his life. Since this is true it is essential that our faith is based upon the right thing. In this will depend the success or failure, the good or evil of our life. And to assure ourselves of the success of our life this something must without question be God. Some of the evidences which gives us a faith in God are; answered prayer, personal experiences with God, and the wonderful transformation, really the miracle which takes place when a sinner is transformed nto a Child of God. And if we have faith in God it will manifest itself, but, faith without works, without love, is useless.

MISSION STUDY

The work of the Mission Study classes has been quite varied. The Biographies of Missionaries Class has found their work of real value. From a report we have the following: "Lord bless Fiji, save Fiji! thou knowest my soul has loved Fiji! my heart has travailed for Fiji!" was the dying prayer of John Hunt. "To thee, Oh Lord, I offer myself, my wife, my children and all that I possess," said Raymond Lull. "Expect great things from God, attempt great things for God," preached William Carey. "Whatever way my life may be spent as best to promote the glory of our gracious God, I feel anxious to do it," wrote David Livingstone. The biographies of such pioneer missionaries as quoted above were studied with a view of obtaining the secret and source of their power in pointing men to Christ. Their whole-hearted consecration and devotion stirred within us that desire to give our best to humanity.

The life of John S. Coffman, pioneer Mennonite home missionary and evangelist was given in a lecture by C. W. Leininger of Elkhart. An illustrated lecture on John G. Paton told the story of his heroic efforts on the New Hebrides islands. Such men indeed challenge us as young people to make our lives sublime in the greatest work of winning souls to Christ, as expressed in the words of Count Zinzendorf, founder of the Moravian church: "I have but one passion; it is He, He alone."

The new Y. P. C. A. cabinets are now well established in carrying on their work in endeavoring to build up a strong Christian spirit for "knowing Christ and making him known." We wish them success in their efforts during the coming year.

Spring has come at last and with it a renewed appreciation of God's wonderful power as it is expressed in the life of the out-doors. Wednesday evening May 5, the girl's weekly prayer meeting was held on the campus just as the sun was setting. At such times God's presence is keenly felt and we are inspired to render him a life of ap preciative service. The Devotional hour on Thursday, May 6, was also spent outdoors, discussing the subject "How God Expresses Himself in Nature."

The usual routine for Y. P. B. M. was changed Sunday Evening, May 2. A. E. Kreider gave an inspirational exposition on character building, wherein he set forth the importance of integrity, modesty or humility, purity of thought, faith, and an underlying foundation of trust in God. We as college students felt the definite challenge of building upon the Solid Rock, Christ Jesus.

Wednesday evening, May 6, was the time set for the preparatory service for the members of the congregation at the college. Bishop D. D. Miller gave helpful admonition in making ready for the communion service which is to be held on May 16.

Rev. Brosey of the First Lutheran church of the city conducted our chapel one morning recently.

Professor D. A. Lehman took charge one morning also. We always appreciate our chapel exercises and find it helpful to have our friends come to us with a message from the Bible.

Rev. S. M. Kanagy of the Chicago Mission was with us on April 22. He gave a discussion in the evening on the organization of the Sunday School on the Entzmenger plan. At four o'clock he conducted our weekly Devotional Meeting in a conjoint session. He took the subject "The Overcoming Life," giving three definite aids to the Christian in overcoming sin and Satan. They are: Feel our need of help, giving Christ the center of our being, and a renewed trust and faith in the all-sufficiency of continual forgiveness. In order that we may develop our devotional experience we must do away with sin in any form. We are glad to have our ministers come to us and participate in our devotional services.

College News

The afternoon of May 17, was used as campus improvement day. All classes were dismissed and everyone, including the faculty, was busy. A number of trees were planted, several flower beds were made, all rubbish was collected, ground around shrubs was spaded, and the whole campus assumed a better appearance.

John Leichty and Jonathan Conrad of Noble, Iowa, with their families visited acquaintances at the College May 27. They were on their way to Michigan.

Professor Correll had the examinations in his classes before the regular time, as he is soon leaving for Germany and could not stay till the end of the school year.

The chapel services on May 14 were conducted by Rev. Frank Hartman who is now a Presbyterian minister at Waverly, Tennessee. Mr. Hartman attended school a number of years ago at Elkhart Institute.

Mr. Vogel of the state educational department gave a chapel talk May 13.

The devotional services for the regular Thursday evening meeting were held at College Point, Thursday evening, May 14. Supper was also served in the woods. Rain came about 6:30 and ended the activities.

President Yoder had an attack of influenza which kept him at home for several days during the third week in May. A trip planned for Michigan and some points in the east had to be postponed.

The girls of the Academy senior class spent May 15 at the country home of

Bertha Shantz, near Elkhart.

Oscar Burkholder of Breslau, Ontario conducted chapel services May 19.

Professor Correll made arrangements at the Studebaker Automobile plant at South Bend for a group of students to go through the factory. The Economics class was primarily interested, but several other students went also.

The boy's social room is now quite well furnished. Several new davenports were added recently.

The literary societies of the Mennonite communities in Northern Indiana met at the College and gave programs in the afternoon and evening. A social hour was spent between sessions.

A half day vacation was given on Monday, June 1.

On the evening of May 21, Misses Ruth, Grace and Esther Brunk and Mr. Orvan Brunk were entertained by Mr. and Mrs. Daniel Weldy of Elkhart.

Hettie Brenneman and Esther Widmer were the guests of Vesta Johns on the evening of May 27.

Miss Bertha Shantz attended the Sunday School conference held at Kouts, Indiana on May 30.

Miss Nona Miller visited the College on May 29.

Miss Wilma Welty entertained different groups of students at her home during the past few weeks.

Misses Ethel Oyer and Lulu Smith enjoyed mushroom hunting with Mrs. Albert Place. They also enjoyed the picnic supper connected with it.

Misses Eva Estep and Gladys Welty were visitors at the College on Sat. May 29.

William and Abram Hallman visited friends at Three Rivers, Mich., April 25.

Ada Burkhart, who is a nurse at the Old People's Home at Eureka, Illinois, visited at the College, April 27.

The Maple Leaf staff needed a number of snaps in the completion of the annual so they put on a snap contest. The one who turned in the best snap, which was judged for clearness, subject matter, and position was to receive a free copy of the Maple Leaf. LeRoy Hostetler won the prize.

ALUMNI

Oscar Lehman, '23, is doing post graduate work at the University of Chicago.

Elmer D. Metzler, music, '09, is carpenter and poultryman at Long Beach, Cal.

Walter A. Bender, '22, is salesman for the Lassie Laddie Shoe Co., Akron, Penna.

Noah Burkhard, '20, is teaching in the science department in the high school at Seward, Neb. He will resume his study at the University of Nebraska for six weeks the ensuing summer. Mrs. Burkhard was formerly Iva Yoder, '20.

Howard C. Yoder, '22, is engaged in horticulture at Barberton, Ohio. His address is 119 E. Lake Ave.

Mary Catherine (Ramer) Fisher, '10, is occupied as home maker at Abernathy, Texas.

Olivia Honderich, '01, is teaching in the public schools at Filer, Idaho. Mrs. Honderich received her A. B. degree from Gooding College, Idaho in 1923. Samuel Honderich, '03, is engaged in farming at Filer, Idaho. He taught in the public schools 1921-25 and is at present principal of the Pacific Coast Bible School.

Willard A. Blosser, '14, is farming at New Springfield, Ohio.

A. R. Eschliman, '20, is Dean of men and instructor of history and education at Freeman, South Dakota.

Cordelia Grabill, '16, was married on May 20 to George Topinges of Akron, O. Mr. Topinges is proprietor of the Made Right Lunch Counter and they will be at home in Akron, Ohio.

L. D. Hershberger, '15, is head of the biology department at the State Normal School, River Falls, Wis. His address is 201 E. Elm St.

Jesse Brenneman, '06, is assistant profesor of electrical engineering at Kansas

State Agricultural College, Manhattan, Kansas.

Elmer E. Lehman, '16, is broker for the Upper Arlington Real Estate Co. at Columbus, Ohio. Mr. Lehman received his Ph. M. degree from the University of Wisconsin in 1918; spent two years at New Mexico A and M, receiving his M. S. in 1920; studied two years at Ohio State University, 1922-1924 and is a candidate for a Ph. D. His address is 1475 Mulford Road, Columbus, Ohio. Mrs. Lehman was formerly Leta Miller, '15.

Silas Albrecht, '23, is farming at Tiskilwa, Ill.

Simon C. Hartzler, '03, is farming at Wakarusa, Ind.

J. Roy Allgyer, '15, is director of Field Service Department for the Ohio Farm Bureau Federation at Columbus, Ohio. His address is 1538 Inglis Ave.

Nellie Kauffman, '17, is teaching in a mission school at Los Angeles, California. Her address is 506 N. Evergreen Ave.

Samuel Burkhard, '11, is professor of education at State Teachers College, Tempe, Ariz.

Henry Sommers, '23, is teaching a rural school near Dewey, Ill.

Joe E. Brunk is director of the C. H. Musselman Canning Co., at Inwood, W. Va.

Ada Murphy, '17, is assistant superintendent and instructor of nurses at the Elkhart General Hospital.

Vernon Shoup, '20, is sales manager for the Pioneer Manufacturing Co., at Middlebury, Ind.

Orus R. Yoder, '15, is a physician at Kalamazoo State Hospital, Kalamazoo, Mich.

S. P. Unzicker, '15, is principal of the Junior High School at Fond du Lac, Wisconsin.

Mila E. Martin, '11, is doing Home Economic Extension Work for Purdue University and the U. S. Department of Agriculture. Her immediate position is State Leader of Home Demonstration and her present address Station Annex, Lafayette, Ind.

Minnie (Yoder) Byler, '10, is home maker, Goshen, Ind.

Eli J. Rutt, '04, is educational director for the Baltimore Y. M. C. A., Baltimore, Md.

Chas. Shoemaker is manager of the book department at the Mennonite Publishing House, Scottdale, Penn.

Vernon Smucker, '15, is teaching English in the Wooster High School, His address is 204 E. Henrietta St., Wooster, Ohio.

Noble Yoder, '10, is employed by the Ford Motor Co., Iron Mountain, Mich.

H. B. Weiler, '10, is a dentist at Elkhart, Ind.

Walter E. Gordon, '12, is professor of education in a high school at Atlanta, Georgia. Mr. Gordon received his Ph. D. degree from Iowa State University in 1925.

Geo. W. Phillips, '13, is teacher and assistant principal at Walton, Ind.

C. C. Zeigler is farming at Aberdeen, So. Dakota.

J. I. Byler is Music supervisor and pastor of the East Himishillen Church near Canton, Ohio.

J. E. Hartzler, '10, president of Witmarsum Seminary, will spend the summer in Europe as a member of the Sherwood Eddy Seminary which makes annual tours for the study of international, economic, and religious problems.

Bro. B. B. King of the Ft. Wayne mission conducted our chapel services, April 9.

The College chorus consisting of forty-five voices, sang the cantatta, "The Easter Evangel," by E. S. Lorenz, on Sunday evening April 11, to an audience of about five hundred. The chorus was directed by Ellis Zook of the Junior class.

If you cannot face the demands of the cross, you have no place in the kingdom of God.

OUR LITERARY SOCIETIES

ADELPHIAN

The past month has seen the Adelphians buisily engaged in various lines of activity. Besides their regular weekly programs they have taken part in the presentation of a public literary program, have staged an outing in honor of the other college societies, and have completely renovated the Adelphian fountain.

On May 14, the Adelphians, in conjunction with the Avons, presented a public program in the Assembly Hall, depicting a trip around the world, with descriptions and characterizations of the different races. The program was as follows: "The Yellow Race", by Thelma Ropp; "The Black Race." by Elvin Snyder and Tilman Smith; "The Red Race," by Beatrice Hershey; "The White Race," by Beulah Smith; and "The Brown Race," bu Irvin Burkhart. Each of the members included characteristic novelties, in which aid was lent by society members.

A Mother's Day program was presented on May 3. The roll call was answered by the full maiden name of each member's mother. Warren Long gave an address on "The Mothers of Great Men." "A Tribute to Mothers" was given by Marion Schertz; "Mother" tunes were sung by the Adelphian quartette; B. F. Stahley read, "The Mother Watch," a vocal solo. "Mother Machree" was sung by Tilman Smith; and an address on "How We Can Express Our Love to Mother" was given by Alvin Ebersole. This is a characteristic Adelphian program—the discussion of all angles of a live topic.

The Adelphians and Vesperians entertained the Auroras and Avons at an outdoor social at the river on Saturday afternoon and evening, May 8. A program was presented by the entertaining societies, followed by games, refreshments, and a happy return to the institution.

The Adelphian fountain again adorns the campus, after a brief lull over the winter. It has been repainted in blue and white. and is a beautiful asset to the campus.

VESPERIAN

Mother in the Home

Given at a Mother's program, May 3, by Fannie Miller.

When we think of our mother we think of the dearest friend in the world. We do not hesitate in placing all confidence in her because she understands our problems. We can not realize what problems our mothers have to solve. She must guide and govern her child in such a way that it will form good habits. She knows that an action oft repeated becomes a habit, a habit long continued becomes a second nature. Her wish is their respecting loyalty and wins for her a love that is also reverence.

Her first and chief interests are in the home. but they are not her sole interest. Whatever concerns humanity concerns her. Her children are presently going to take part in the world's affairs, and if they are not to grow away from her, she must now have intelligent interest in what will presently interest them. If they are to be trained to be intelligent in their purpose, it is in their home that they must receive the training. Her children come home from their school to find a mother who can give interest to their studies by makin them useful in interpreting current events.

Another thing which our mother should be is a Christian. Her religion is summed up in three words: Love, Service, Sacrifice. All efforts to bring back the home as a center of national security, the cradle of true civilization, or the nursery of virtue, will fail unless founded on the ideals of Jesus Christ. This ideal consists in mutual love and understanding between parents and children founded on the grace and love of God. A home is a home only when all members understand one another, help one another and when children obey and respect parents and turn to

them for guidance.

Without such an ideal, the home, to quote Ruskin's words, "ceases to be a home, and is only a part of the outer world, which you have roofed over and lighted a fire in."

The following stanza tells us what mother does for us.

For lessons that the children learn
The evening scarce is ample
To "Mother dear" they always turn
For help with each example,
In grammar and geography
She finds her relaxation,
And yet the census man insists
She has "no occupation."

THE WRECK OF FRIENDSHIP

Elizabeth Gish

Given at a Friendship program, May 24.

Life has no higher pleasure than that of friendship. It is the most sublime of all human relationships, yet the most tender and easily broken. There are cruel enemies within and without which are constantly threatening its ruin. From within are suspicion, indifference, faults of manner and misfortune, —common foes of friendship. Without are the dangerous snares of gossip and evil speaking, upon which the most precious treasures of life are wrecked. "A whisperer separateth chief friends." "The words of a talebearer are as wounds."

Just as a ship caught upon pernicious rocks may be rescued and repaired sometimes, so friendships, too, may be mended, though the scar remains. Few broken friendships, however ever seek to be restored; they prefer to waste away upon the wrecks and die. Such experiences are among the most painful in life. "To bury a friendship is a keener grief than to bury a friend."

AURORA

During the past month the Aurora Society has visited each of the other three societies. As a result only two private programs were given. In one of these programs various systems of healing as practised in this country were discussed in a round table discussion. Much information and a great deal of enjoyment was derived from the arguments which resulted. The chiropractic and osteopathic systems perhaps aroused the most interest, while pow-wowing brought to light many interesting customs.

The general subject of the other program was meteorology. Different phases, the atmosphere, the winds, and the clouds were discussed. An interesting account of the organization and work of the United States Weather Bureau concluded the program.

An interesting feature of the Aurora programs has been the open discussions at the conclusion of many programs. The enthusiasm with which the members have taken part speaks for itself.

AVON

"Esse quam videre — To be, rather than to seem."

One of the interesting features of the programs was a spelling contest on April 12. Two sides were chosen and all tried to keep their footing, until the word Odyssey was pronounced. Memories were searched but all in vain, and thus our contest was ended with no winners.

On April 18, the society was invited to attend an all musical program given by the Adelphians. The society wishes to express their appreciation for the invitation and extends a hearty welcome to the other societies or visitors to attend any or all of our programs.

A program given April 26 was composed of

Essay ---------- Beulah Smith
Piano Solo ---------- Thelma Ropp
Quotational Contest ---- Irene Zook and Mabel Esch
Reading — "The Soldier Reprieve"-- Nellie Miller
Avon Song

The Avons are busy in planning for the Avon Reunion to be held here on the campus June 8, and also in preparing their part for the new and interesting program to be given May 14 by the Adelphians and Avons.

PHILOMATHEAN

On April 5, the Philomatheans attended the Knocks Kollege Kommencement program given by the Avons.

On April 12, we took a scientific notion and had a science program. Esther Widmer very ably discussed "The Importance of Studying Science." Eliza Brenneman told "Some Interesting Things I have Learned from the Study of Plant Life." "A Discussion on the Turtle" was well given by Ruth Miller. Elsie Springer told the society "Why a Ford Will not Run Without Gas."

The Adelphians entertained all the societies to an interesting musical program, Monday evening, April 19.

April 26 the Ciceronians and Philomatheans had a conjoint program in the Ciceronian Hall. The program consisted entirely of selections from Tennyson.

CICERONIAN

Musical, biographical, impromptu, purely literary and conjoint programs testify to the belief of the academy people that variety is the spice of life. We have given three conjoint programs since our last report appeared in these pages. One was entirely musical, the second was of a general nature and the third consisted of readings, songs and recitations from Tennyson prefaced by a brief biographical sketch of the poet—by Dale Bixler.

As we have variety in programs so have we variety of critics. Ellis Zook of the Adelphians officiated in this capacity when a musical program was given. Miss Pearl Klopfenstein ably criticized the rendition of the Tennyson program and Mr. S. Miller of the Aurora Society filled the office at our last meeting. Ciceronians are impartially cosmopolitan.

An interesting feature of a recent meeting was a parliamentary Law Drill conducted by Mr. Stalter of the Aurora Society.

HISTORIES

Delton Schrock

Listen, my classmates, and you shall hear
Of the wonderful histories that once did appear
On the thirteenth of February in Twenty-six;
Scarce a student's brain's so thick,
But remembers that famous day and year.

The English Professor with his usual concern
Assigned a task for each student to learn.
'Twas to write a history of great renown
That should be voiced all over the town.

Each must choose to write one out of four
Aurora or Adelphian for men—no more
While women of the class could choose
To write Avon or Vesperian news.

The scramble for data was good to behold
As each student labored his thoughts to unfold.
The minutes of meetings were devoured with zest,
While many old manuscripts were mastered abreast.

Then typewriters ticked and Parker Pens played
As each person wrote what he had surveyed;
And the manuscripts written were a wondrous thing
While the logic therein made the Professor to sing.

Some students made A and others made D
In this land of the brave and the home of the free.
And the waste basket claimed most, as well it might do
Of the forty-five manuscripts that finally came through.

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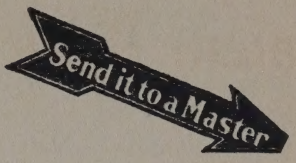

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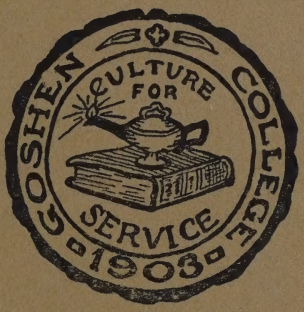
JULY-AUGUST, 1926



VOLUME 27 NUMBER 9

The School Question

Among the many problems facing the Church is the educational problem. This can be solved in two ways.

1 By letting worldly schools have our children and suffering the consequences.
2 By providing safe schools of our own.
The first means a breaking down of our faith.
The second means a strengthening of it.
The first is furnished by the State.
The second must be provided by the Church.
The first is secular and is supported by taxes.
The second is missionary and is supported by contributions.

HOW CAN WE HELP OUR SCHOOLS

1 By prayer.
2 By counsel and advice.
3 By support financially.

SCHOOLS can be conducted without prayer, but they cannot be spiritual.

They can be operated without counsel, but not to meet the needs of the constituency.

But they cannot be run at all without finance.

IN REGARD TO FINANCES.

A contribution of $3.00 per year from each member of the churches in the central states and Canadian provinces would make it possible to meet all the operating expenses of the collge at Goshen, as well as all the requirements ot standardization, and provide a handsome surplus for endowment each year. The same is true of the States surrounding Hesston College.

Annuity contracts will be acceptable, making your money free from taxation, your investment safe and your income regular during your life time. Gifts by wills and bequests make possible an endowment fund which eventually supports the schools.

DO YOU KNOW

That our schools are owned by the Church, the deed is in the name of the Board appointed by the Church, and it is operated by men who are interested in the Church.

DO YOU BELIEVE

That a few men who are educated at the wrong kind of school can set a whole community wrong, while a few, rightly educated men can be of great help. For information address: H. R. Schertz, Pres. Mennonite Board of Education, Metamora, Illinois, or O. O. Miller, Financial Agent, Akron Pa., or Presidents of Goshen or Hesston.

THE GOSHEN COLLEGE RECORD
AUGUST NINETEEN TWENTY-SIX

History of Finance in United States Since 1860

Orpha Mae Huffman

THE NATIONAL BANK ACT

On February 25th, 1863, the National Bank Act became a law. The act contained provisions which had been found necessary in the experience with State Banks during the preceding years putting them under Federal instead of separate State laws. It provided for inspection and examination by the Federal Government, for the maintenance of reserves, for the issuing of paper money and for the taxation of banks, beside numerous other points.

One of the principal features of the act is the provision for the issuing of paper money. The banks were required to buy government bonds to at least 25% of the capital stock in the case of smaller banks, with a somewhat lower requirement for banks with larger capital. These bonds, when deposited with the Treasury Department in trust, became the security for the paper money issued by the banks. The amount of the paper money issued could not, however, exceed 90% of the value of bonds.

The act of 1900 made several important changes in the existing law. Previous to 1900, $50,000 was the smallest capital with which the National Bank could be organized. This was now reduced to $25,000. It also raised the amount of bank notes that could be issued against a bond from 90% of its par value to 100%.

Following this new act many more banks became National Banks. In 1900 there were 3,602, while in 1915 there were 7,600.

THE FEDERAL RESERVE ACT

In 1912 a new act called the Federal Reserve Act was shaped under the auspices, first, of a sub-committee of the house banking and currency committee organized in the 62nd Congress. Honorable Carter Glass of Virginia being Chairman of the Sub-committee in question and then under the auspices of Mr. Glass himself, as prospective chairman of the banking and currency committee to be organized in the House of Representatives of the 63rd Congress.

There are twelve federal reserve districts. Each district has its own federal reserve bank; each has officers and is directed by men in the district in which it is located. The twelve banks with their branches, however, are controlled by the Federal Reserve Board at Washington. These comprise the greatest and strongest banking organization the world has ever seen.

The Federal Reserve Banks are banks of banks. They receive deposits from member banks and from the government but have no direct dealing with the public. The capital stock is owned by the National Bankks which are required to belong to the system and by the state banks and trust companies that qualify for membership. Every member bank is required to subscribe for an amount of federal reserve stock equal to 6% of its own capital and surplus. Each member bank is required to keep on deposit with its federal reserve bank a certain percentage of its deposits. This percentage is fixed by law. For these deposits the federal reserve banks pay the member banks no interest, and these member banks now number several thousand and their deposits in the federal reserve banks amount to many hundred millions of dollars.

The functions of the reserve banks are to act as depositories of government funds and of one another and for member banks to rediscount commercial paper for periods of not over ninety

days; to make loans to member banks, to establish rates of discount from time to time as determined by the reserve board, to issue federal reserve notes when secured by bonds under the same conditions as those applying to National Banks, to deal in securities, to sell bills of exchange and engage in other banking functions.

The federal reserve system is controlled by the federal reserve board. This board under the terms of the act is appointed by the president by and with the consent of the Senate. These five persons with the controller of currency and the Secretary of the Treasury make up the board. Its functions are lengthy and detailed and fall under three general divisions, executive, constructive and educative. The act imposed practically no limitations upon the methods by which the board performs its own work.

The member banks (not national) are examined periodically by a staff organized by the board. This involves a considerable amount of labor and therefore requires a large staff.

In the federal reserve act it is specified that each federal reserve bank might act as a clearing house for its members.

The fundamental control of each federal reserve bank is in the hands of a board of directors consisting of nine members. This board of directors consists of three classes, each containing three members and each class designated by letter as A. B. C. Class C. directors are nominated by and represent the government. Class B. directors are business men not engaged in banking who are presumed to represent in general ways the industrial, commercial, and agricultural interest of the district in which the bank is situated. Class A. directors are directly representative of the bank. The chairman of the board of directors is designated by the government and is the federal reserve agent of the bank.

We thus see that the Federal Reserve Act has given us a safe banking system.

MONEY SYSTEM IN THE UNITED STATES

There are at the present time at least ten different kinds of money in circulation in the United States. These include gold coin, gold certificates, standard silver dollars, silver certificates, subsidiary silver, treasury notes of 1890, United States notes, National Bank notes, reserve bank notes and Federal reserve notes.

Our metallic money consists of gold coin and bullion, standard silver dollars, subsidiary silver and minor coins. Comparatively little of the gold coin is in circulation, but it is held in the banks as reserve. The gold coins are the double eagle, $20., the eagle, $10., the half eagle, $5., and the quarter eagle, $2.50. While the gold dollar is the unit and standard of value, no $1 gold pieces have been coined since 1890. Gold is coined free of charge by the government.

Gold Bullion consists mainly of bars made by the United States mints for the convenience of jewellers and gold-exporting houses.

The bulk of silver dollars is held in the Treasury of the United States for the outstanding silver certificates issued against them. Silver dollars are legal tender for all payments, public and private, except where otherwise expressly stipulated in the contract. They are not legally redeemable in gold, but ordinarily there is no difficulty in exchanging them for gold.

Our subsidiary silver coins are the half-dollars, quarters, and dimes. This is legal tender up to the limit of ten dollars.

The minor coins are the five-cent nickel made of a mixture of three-fourths copper and one fourth nickel, and a one-cent bronze coin composed of copper (95%), tin and zinc. These coins are legal tender up to 25 cents.

As opposed to gold, which is the standard money, all other coins are subsidary or token money.

The coinage of gold is free and unlimited. It is also gratuitous, as the government bears the expense of mintage. The coinage of silver, however, is limited, for the cost of the silver in a silver dollar is only 50 to 60 cents. The "gain" is put in the "silver profit fund".

The paper money of the United States consists of gold certificates, silver certificates, United States notes, and Treasury notes, issued by the Government;

national bank notes issued by the national banks, reserve bank notes issued by the Federal reserve banks, and Federal reserve notes issued to the Federal reserve banks under authority of the Federal Reserve Board.

Gold certificates are paper certificates issued against gold coin or bullion held in trust in the Treasury. They are virtually warehouse receipts for gold stored in the Treasury, and the holders may at any tmie claim the coin. They are issued to save the wear and tear and the inconvenience of handling the actual coin. They are issued in $20 and $10 certificates. Gold certificates are not legal tender, but they are received for customs, taxes and public debts, and national banks may count them as part of their money reserve.

Silver certificates were first issued in 1878 under the terms of the Bland-Allison Act, in exchange for silver dollars deposited in the Treasury or coined under that act. Silver certificates are not legal tender, but like gold certificates they are receivable for customs, taxes and public dues, and they may be counted in the reserve of national banks. Theoretically neither silver certificates nor silver dollars are redeemable in gold, but in practise they are both exchangeable for gold.

Treasury notes are issued under the Sherman Act of 1890, in denominations ranging from $1 up to $1000. These notes differ from silver certificates in that they are redeemable in either gold or silver coin at the discretion of the Secretary of the Treasury.

United States notes were first issued in 1862 to provide the Treasury with funds to meet the enormous expense of the Civil War. They were made legal tender for the payment of debts, public and private.

In 1914 the total amount of national bank notes outstanding constituted about one-fifth of the total money supply of the country. These notes are issued by national banks against government bonds deposited in the Treasury. They are not legal tender. All national banks are required, however, to receive the notes of other national banks at par.

The national bank notes are being retired under the Federal Reserve Act, and notes issued by the several Federal Reserve Banks are being substituted for them. The process of retirement is a slow one, however, and will take considerable time.

Federal Reserve Notes, also authorzied by the Act of 1913 are obligations of the Government. They are receivable by all reserve banks and member banks, and for all taxes, customs, and other public dues, but they are not legal tender for other purposes.

Gold, as is herein shown, is the standard upon which our monetary system is built. This is always maintained at par because of the free convertibility of gold and gold coins. Because of the interchangability of the gold and silver coins in this country, the silver and silver certificates are kept at par.

Our monetary system tends to become more secure in the natural course of events as time goes on. We ought to appreciate our system of banking and the stability of our money, more especially when we compare it to the fluctuating currency of other countries at the present time.

A Garden Community

Owen Mendenhall

A garden community is a wonderful place to visit. Monotony is unknown, variety is the rule. To illustrate, come along to the garden and allow us to introduce a few families of good standing. To be sure when we say family, we mean order, but since communities are usually composed of families rather than orders, we shall use the former term for convenience' sake.

First we shall present the Beetle family, and follow with a few discreet remarks about some of its members. Beetles are of many sizes, shapes, and colors. However, a few characteristics are common to all, namely, a hard shell

over the back, a second set of wings, the real ones, and a mouth that bites and chews some part of a plant.

About the smallest member of this family is the Flea Beetle. These animals look just like a real flea in size and color, and have that same uncanny way of suddenly disappearing, by means of hopping and flying. A potato leaf tastes good to them, but instead of eating the leaf, they eat it full of tiny holes. Flea beetles like the shade, rather than the bright sun, so are usually to be found under the foliage. They are very shy, flying away a few feet as you approach or touch the plant upon which they are feeding. Some day you will notice these beetles are not so numerous. Very soon all of them will be gone. However, after about three weeks, you will note their return to the potato vines. Very little is known yet about this beetle, except that it is not beneficial.

This is the middle of July and in addition to the Flea Beetle,, the potato vine has other boarders. About ten days before our visit, the adult Colorado Potato Beetle had deposited small yellow eggs on the under side of the leaves. Now the vines are teeming with young beetles called larvae. These larvae feed a few days, until they have grown to about the size of an adult, then burrow into the ground to go through the pupa stage. This occupies about two weeks, when the brand new adults come crawling out of the ground and up the plant to feed, preparatory to starting a new generation. Boldness is one of the traits of this beetle, the bright and conspicuous places being its choice usually. Its little game of playing oppossum when touched causes it to fall to the ground as if dead. However, it soon "comes to" and crawls back up the plant to resume its feeding.

Altho a garden is a poor battle ground, it is a good place for the Bombardier Beetle. It is rather small and black except for a brown head. You will find it in the loose soil beneath the carrot plants. When disturbed it immediately seeks cover and has a way of hastening its escape by hopping as well as running. The name Bombardier Beetle has its origin in this animal's habit of producing a sudden discharge accompanied by a sharp report as if it were firing a small gun.

The next beetle might be called Jumbo, it is so large; but it is the Grape Vine Beetle or Spotted Pelidnota. During the day it remains hidden in shaded places. At dusk it flies about, especially along the grape row. A light is attractive to the Pelidnota. You are reminded of a toy aeroplane by their buzzing erratic flight. It results in a distinct shock to meet this animal in a head-on collision, which sometimes happens near a light. This beetle's shell is usually a burnt orange color with eight black dots for markings.

You would not expect to find a turtle in the garden, but we do find Tortoise Beetles. Any one would be delighted to suddenly come upon a spot of pure burnished gold. But, given a potato vine in a late afternoon shade, and a Gold Beetle, Cassida Bicolar, such a thrill is most certainly yours. Perfectly still, clinging tightly, about the size of a large garden pea, it impresses you as possible inspiration for another "Gold Bug" story. The Gold Beetle belongs to the Tortoise Beetle group, so named because of the resemblance in shape to a turtle. From above you can not see anything but the tortoise shaped shell, which projects over and down almost to touch the surface upon which the beetle rests. An interesting thing about this animal is that it can change its color to a less attractive gold, and if killed, its beautiful burnished gold color fades away entirely.

One corner of the garden is presided over by an apricot tree. Under its branches in the loose soil a plum curculio may be found. This animal is small, of a dark brown color, and its shape reminds you of a miniature boomerang. This is because of its large tapering beak, which appears quite out of proportion to its body. The plum curculio winters in the ground. In the spring it comes out and crawls up into a plum or apple tree. After feeding awhile, it stings an egg into the young fruit, and to make sure the damage is complete, takes a bite near where the egg is deposted. This egg hatches into a small white worm, which eats its way out and falls to the ground. Of course, if a little arsenate of lead is used to season the curculo's apple-sauce,

permanent indigestion results, and the gardener may have a perfect apple for his sauce. I say "may have" because the curculio has a way of raising a new family about every two weeks. Obviously, more than one application of lead poison is necessary.

In order to have a community, we must have more than one family, so permit us to introduce a second one whose movements are somewhat higher than those of the more or less mundane beetle.

The Butterfly Family of the garden is an interesting one to know. The white and yellow cabbage butterflies may be the first we see. They seem always on the wing, but such is not the case. A careful examination will reveal the presence of long green worms among the cabbage leaves that have begun to form a head. These worms, or larvae, are almost the exact color of the cabbage leaves, and for this reason we are apt to overlook them. These larvae come from an egg deposited on a leaf by a cabbage butterfly.

Another more attractive butterfly is known as the Fritillory. It is a rich brown color, with black spots for markings. The flower row in the garden, or the clover blooms along the fence row, are favorite haunts of the Fritillory.

Still another beautiful brown butterfly with black markings, and larger than the Fritillory, is the Monarch. It frequents the Zinnias of the flower row.

If we watch a little, yet another butterfly will visit our garden. It appears to be quite dressed up, and has some place to go, judging from the speed it makes when offended. Instead of brown it is gray and black arranged in alternate bars, not unlike the stripes of Old Glory. Next to its body each wing narrows back to a point about one inch long. Because these points resemble a swallow's tail, this one is called the Tiger Swallow-Tailed Butterfly.

Most families have relatives, so please meet some "fly" cousins of the Butterfly Family. First the blue-bodied Damsel-fly may honor us with an occasional brief visit. Because it has two pairs of long narrow wings, you might mistake it for a Dragon-fly. But the Damsel-fly is much smaller than the Dragon-fly, and more easily caught. The Damsel-fly nymph, or young Damsel-fly, is found under stones in some shallow body of fresh water.

What would you think of a May-fly in July? This is cousin number two. It is likely to fly against you and cling to your clothing on a windy day. Sometimes golden, other times a faded out yellow color. The wings are short and the body long and slender. Extending parallel backward from its body, are two stiff beards about one and one-half inches long. The May-fly nymph is also found under stones in shallow fresh water.

Two more interesting "fly" cousins which visit your garden are the Stone-fly and Caddis-fly. The former is the size of a large ant, dull gray in color, with wings that overlap somewhat in covering its back and which extend beyond its body. This makes it appear wing-heavy.

The Caddis-fly is similar to the Stone-fly, except that it is smaller, and is a watery-blue color. The young of both the Stone-fly and Caddis-fly are found in a stream rapids. The Caddis worm as the young Caddis-fly is called, builds a case of sand or pebbles and weaves a net over one end. This end of the case points up stream, and serves as a food catcher for the Caddis worm. The case is glued to a stone so as to resist the current.

On more family we should like for you to know before this interview is closed. This is the Bug Family. Like the Beetles, Bugs are of many sizes, shapes and colors. But instead of biting and chewing, they pierce the plant with a sharp beak and suck the juice for food. They are soft-bodied animals.

Aphids, or plant lice, are members of the Bug Family. Look on the Sweet Pea vine in the flower row, or on the catnip around the edge of your garden. Very small green animals, sticking tightly to the stem, often in colonies; they are sucking the plant juice. Likely, small black ants are crawling around over the aphids on the catnip. The ants stay by diligently that they may lick up the honey dew excreted by the aphids. These tiny animals are remarkable in that the young of most generations are born, not

(Continued on Page 12)

FACULTY NOTES

G. F. Hershberger

Six members of the faculty are teaching in the summer school—Mr. and Mrs. H. S. Bender, S. W. Witmer, John Umble, A. E. Weaver, and G. F. Hershberger. These teachers are offering work in their regular fields: Bible, Language, Biological Science, English, Education and History.

President Yoder is spending the summer in residence at the State University of Iowa at Iowa City. His other duties have called him home on several occasions, however. The executive committee of the Mennonite Board of Missions and Charities, of which he is a member, held a number of regular sessions at Elkhart, Ind., he being present in each case.

On July 24 the President met in Chicago with the executive committee of the Mennonite Board of Education. At this time plans were practically completed for the raising of the funds called for in the budget of Goshen College for next year. He informs us that the Board is planning to publish a regular monthly or bi-monthly bulletin the purpose of which will be to inform the Church of its educational needs and of the work which the board is doing.

Dean Oyer is spending most of the time during the summer months in the work of soliciting students for next year. He left on July 23 for eastern Pennsylvania; it is his plan to visit various points in Pennsylvania, Ohio, Indiana, and Illinois.

C. L. Graber, business manager, spent the week ending July 24 with his family at Noble, Iowa; Mrs. Graber and the children are staying with Mrs. Graber's parents during the summer.

Professor D. A. Lehman is enjoying the hot summer months in the mountains of Colorado; he is studying at Colorado University at Boulder.

Dr. Correll is in Europe visiting with his mother and doing research work in the field of Mennonite history. He expects to return about September 15.

Miss Alta Maud Malloch who has been at the head of the department of Latin and French during the past two years is spending the summer in Goshen. She will leave in September to take up her new work at Milford, Texas, as dean of the Texas Presbyterian College.

Professor R. B. Hohn is in attendance at Columbia University. At the close of the summer session he will have completed all his residence work for the Ph. D. degree at Teacher's College.

Professor Glenn Miller is studying at the State University of Iowa. Miss Olive Wyse who will teach in our academy next year and Miss Beulah Smith, assistant librarian, are also studying at this place.

J. F. Slabaugh, F. L. Blough, Pearl Klopfenstein, Mable Metzler, and Elsie Mae Landis are spending the summer at their homes at Goshen and Middlebury, Indiana; Garden City, Missouri; North Lima, Ohio; and Leacock, Pennsylvania, respectively.

Professor Edward Yoder who comes to Goshen as head of the department of Ancient Languages next year is at the University of Pennsylvania. He has completed all the residence requirements for the Ph. D. degree at that institution.

B. Frank Hartzler who comes to Goshen College next year as head of the department of Music is studying at the University of Southern California.

Professor Silas Hertzler is at New Haven, Connecticut, working on his Doctor's dissertation, which is to be a study of education in the schools of that state. He spent the past year at Yale University.

Miss Edith Witmer and Miss Bertha Burkholder will take places on our faculty next year. Miss Witmer who has been studying at Columbia University during the past year will have charge of the department of Home Economics. Miss Burkholder's field is Romance Languages; she spent the past year at Pennsylvania State College.

SOCIAL LIFE

Elvin Snyder

This summer everybody knows everybody else.

About a week after school opened our acquaintance was encouraged by a wiener-roast at College Point. This social was not the ordinary get-acquainted proceedure but was enlivened by a delightful impromptu rain storm which naturally spoiled the starchy stiffness of dignified college men and women. Of course we don't mind getting wet but it is rather contrary to the rules of convention to have one's clothes reach the point of supersaturation. Altogether the evening was spent in boating, seeking shelter and pushing machines out of the mud and off the stumps.

On the Fourth of July Holiday (July 5) most of the students and some friends from Ohio motored to Indian Head at Winona Lake. The two main features of this excursion were boating and a lecture in the evening.

In the vicinity of the College there are a great many beauty spots suitable for any variety of social activities—private or semi-private. Boating and swimming are popular recreations for the student on hot days and certainly the scenery around these two places of action provide a physical and mental freshness if not a lofty inspiration of calmness and beauty.

Occasional Sunday evening "Sings" are held in the Reception Room of Kulp Hall after the regular evening services. These are always pleasant times of mingling into our fellowship the spirit and influence of the good old hymns and sacred songs.

LITERARY

Catherine Martin

Though our literary activity has not been so intensive we have not failed to find it interesting. The fine spirit in which every student contributed his part toward making our programs worth while indicates that this phase of our school activities meets a need and at the same time has an appeal.

We have no definite literary organization. A director with two others was appointed by the President of the Summer Session Student Association to act as a program committee and to direct our literary activity in general. In the constitution adopted by this Student Association it was also designated that during the Summer Session we give four programs, one of which should be public. We have given two programs and expect to give two more before the term closes.

The first of these programs was given July 3 in the Music Room of the Administration Building. The general theme was "Summer" and the various numbers were accordingly planned to convey something of the balminess and sunshine of the season. This program was as follows:

Piano Solo _____ Dorothy Yoder
Literary Quotations ____ Tilman Erb
Ladies Quartette arr. by Dorcas Yoder
Reading _____ Howard Schertz
Men's Quartette __arr. by Tilman Erb
Essay _____ Dula Roth
Sport Songs_____ led by Elvin Snyder

Our next program was given at the home of President Yoder on July 17. The various numbers were:

Men's Quartette arr. by Tilman Erb
Nature in th Plant World__Dula Roth
Reading—The Forest Hymn ____
Esther Brunk
Nature in Zoology __ Willard Smith
Bird Habits _____ Mr. Mendenhall
Music _____ arr. by Dorothy Yoder

A nature program cannot fail to arouse our interest and to give a deeper appreciation of the wonders of the world in which we live.

RELIGIOUS

Religion is an inherent characteristic in man, although some avow themselves irreligious. This simply means that the would be unbeliever has some tenet "all his own" which he has usually borrowed from someone else who also thought he was irreligious. In fact, our present day religious upheaval abounds in illustration. There are those who are ecclesiastically religious, or who have grown into the form and system of some organization to the extent that they feel all others are on the pathway to heresy. Others, and we may rejoice that there are many, hold to the Old Gospel faith which means that our "life is hid with Christ in God", making the matter of organization secondary and merely a basis for unified action. Still others would break down all ecclesiastical machinery and matters of form and set the individual "absolutely free". Amidst these various groups are many who could not be classified with any of these groups, and who yet have leanings and affiliations with one or another of them.

Surely there is no difficulty for a man to get almost exactly "what he wants" in the matter of religion; but may we here suggest that the man who gets what he wants in matters religious does not always get what he needs? Amid all the confusion and multitude of voices the weary and heavy laden can always hear those blessed words, "Come unto me all ye that labor and are heavy laden, and I will give you rest". It is this blessed consolation that bears us up when the smoke of battle and controversy beclouds the horizon. For this reason it behooves all who find Jesus "precious" ever to live as perfectly as possible the life of Christ. An illustration to the point is found in the experience of E. Stanley Jones, missionary to India. He had been speaking to an upper caste audience one night, and maintained that Christ is no respecter of persons. Some time later two young men came to him in the garb of the lower caste. They appeared to be seeking enlightenment with reference to Christ. Jones told them the story of His mercy and love the same as if they were high caste. The fact was that they were high caste, but found the disciple of Christ willing to minister to the needs of the lower caste as well. The result was an acceptance of Christ as Savior and Lord. Why? Because hungry hearts met the Master in the life of one of His children and found His appeal irresistible. This is the need of the hour — that men may find Christ shining forth in the lives of His own, that they may learn that this shining forth is the result of Divine grace in the heart that was once darkened and blemished by sin, but that is now made new by the Light of Life. B.

The devotional meetings were very well attended during the summer. The meetings were held each Thursday evening between seven and eight o'clock. We have had no outside speakers, but discussion and testimony was not lagging in any of the meetings. Each week found a different chairman leading the group in the discussion of Bible topics, Bible passages, or some subject or problem that confronts the Christian student. The meetings were held in the reception room of Kulp Hall instead of Assembly Hall. Among the various subjects discussed were The Place of Religion in College; My Allegiance to Christ and the Church; My Attitude toward, and the Use of My Talents.

The student has the same problem every other Christian has, namely, if he wishes to make progress spiritually he must take time to cultivate his spiritual desires and life. It is true that we are often so greatly interested in our school work that we feel our time is limited in which to seek spiritual development and progress. But many students can testify to the ennobling and uplifting influence that a real live devotional meeting has upon them. We sincerely seek to have all students learn this truth: "There is no vacation in the school of character building."

Quite a number of the students attended the Indaina-Michigan Sunday School Conference held at the Clinton Brick Church near Goshen, August 3-5.

Bishop Simon Gingerich of Wayland, Iowa preached for the College congregation on August 1.

Bro. S. C. Yoder, who is spending the summer at the State University of Iowa, spent Sunday, July 4, with his family in Goshen. He supplied the pulpit at the College in the forenoon on that date; and in the absence of Bro. Oyer he served in the same capacity on July 25 at which time he was again at home over the week end.

In the forenoon of June 27 Bro. C. L. Graber preached at the College. He served the iMddlebury congregation in the same capacity on July 4.

Bro. I. E. Burkhart, student minister, filled the pulpit appointments at the Chicago Home Mission on June 13; Sup't. S. M. Kanagy being absent. He also preached at the College on July 18, his subject was: The Eternal Purposes of Divine Providence.

The Ohio Sunday School Conference will be held at Walnut Creek August 17-19. The Summer Session of the College will end on August 14. A number of students are planning to spend the first week of their vacation attending the Conference sessions. Among the speakers will be Professors John Umble and H. S. Bender from the College.

The Summer School Student Association

W. H. Smith

The Summer School was not in session very long until there was felt the need for some kind of an organization to provide for extra-curricular activities. While it is true that some of the students carry heavier courses during the summer than usual, and that these outside activities are not expected to hold as large a place as in the reglar school term, yet it was felt that the Summer Session should not be entirely devoid of such activities.

Accordingly, a committee consisting of I. E. Burkhart, chairman, Dorcas Yoder, and Milton Smith, was appointed by the faculty to formulate some plan of organization and to present the same to the student body for consideration.

A meeting of the student body was held June 18, at which time the committee submitted its report. This report provided for a general organization consisting of three officers—President, Secretary, and Treasurer; and four student-activity directors — Religious, Literary, Social, and Athletic; this organization to have oversight of all student activities. The agreement prepared by the committees was submitted and unanimously adopted. The chairman appointed a committee to select nominees for the necessary offices after which the meeting was adjourned.

Another meeting was then held on the following day for the election of officers. The following were elected—President, W. H. Smith; Secretary, Dula Roth; Treasurer, Dorothy Yoder.

The following Directors were appointed by the President—Religious, I. E. Burkhart; Literary, Catherine Martin; Social, Elvin Snyder; Athletic, Tilman Erb. These Directors are directly responsible for the activities in their respective fields.

At a subsequent meeting of the Officers and Directors some of the latter expressed the desire that the President appoint assistants to work with them in the form of committees. The following assistants were therefore apponited — Lois Lapp and Tilman Erb, Religious; Esther Brunk and Arthur Blough, Literary; and Dorcas Yoder, Social.

The Articles of Agreement follow:

Article 1, Name

Sec. 1. The name of this organization shall be the Summer School Student Association of Goshen College.

Article 2, Officers

Sec. 1. The officers of this organization shall be President, Secretary, and Treasurer.

Sec. 2. The officers shall be elected by ballot at a meeting of all interested students.

Article 3, Directors

Sec. 1. The Directors of this organ-

ization shall be Religious, Literary, Social, and Athletic.

Sec. 2. The Directors shall be appointed by the President in consultation with the other officers elected.

Article 4, Executive

Sec. 1. The Officers and Directors shall compose the executive body, and shall arrange for all activities of the student group.

Article 5, Duties of Officers

Sec. 1. The President shall preside at all business meetings of the entire student body, and of the Executive body. He shall also have general oversight of all activities, and may appoint committees as he sees fit.

Sec. 2. The Secretary shall record the minutes of all meetings called by the Association whether of the entire Student body or of the Executive group.

Sec. 3. The Treasurer shall have charge of all funds necessary to operate the activities of the Association, disbursements to be made after consultation with the President.

Article 6, Duties of Directors

Sec. 1. The Religious Director shall consult with the regular School term Faculty Advisor on Religious Life, or such person as the Faculty advisor shall designate, and shall cooperate with the other members of the Executive body in arranging one Religious meeting for each week of the Summer Session.

Sec. 2. The Literary director shall consult with the regular school term Faculty advisor of student organizations, or such person as the Faculty advisor shall designate, and shall cooperate with the other members of the Executive body in arranging at least four literary programs during the Summer Session, one of these to be public.

Sec. 3. The Social director shall consult with the regular school term Faculty advisor of student organizations, or such person as the Faculty advisor shall designate, and shall cooperate with the other members of the Executive body in arranging for any special social functions desired by the Summer Session student body.

Sec. 4. The Athletic director shall consult with the regular school term Faculty advisor on athletics, or such person as the Faculty advisor shall designate, and shall cooperate with the other members of the Erecutive body in arranging for the athletic activities of Summer School students.

Article 7, Amendments

Sec. 1. This agreement may be amended by a majority vote of the Summer School students.

THE CONCLUSION

Sir Walter Raleigh

(Found in his Bible in the Gatehouse at Westminster)

Even such is time, that takes in trust
  Our youth, our joys, are all we have,
And pays us but with earth and dust;
  Who, in the dark and silent grave,
When we have wandered all our ways,
  Shuts up the story of our days;
But from this earth, this grave, this dust,
My God shall raise me up, I trust.

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COLLEGE NEWS ---------- Milton Smith
Dula Roth
SOCIAL ---------- Elvin Snyder
ATHLETICS ---------- Tilman Erb
FACULTY ADVISER ---------- John Umble
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VOL. 27 GOSHEN, INDIANA, JULY-AUGUST, 1926 No. 9

EDITORIAL

The Summer Session Number is edited by a staff appointed only for the summer. With the opening of the regular school year a new staff will be appointed. We have tried to make the publication worthwhile reading, and hope that our inexperience has not kept us from accomplishing this.

A word of appreciation is due to all those contributing and cooperating with the editors. The paper on Finance, the one on "A Garden Community", and the various other numbers representing the Summer Session Student Association, Athletics, Social, Literary, and Faculty, were all written at a sacrifice. The Business men of Goshen, as usual, helped in the way in which only business men can help. B.

CONCERNING RESTRAINT

The last few years show a number of institutions undertaking to prevent students from operating motor cars. Princeton students who operate cars must carry special cards indicating their compliance with the school's regulations on the car question. This university has "banned tne use or possession of motor cars by first year men while in residence and limits their operation by upperclassmen". Illinois University begins September 1 by "barring students from operating automobiles at the state coeducational institution". The reasons given by the Administration are quoted in from the Literary Digest for July 31, as follows:

"1. The scholastic standing maintained by the majority of students owning or operating automobiles has been below the average scholastic standing of the university.

"2. The owning of automobiles has involved a constant and serious waste of time.

"3. There have been numerous accidents involving considerable damage and serious bodily injury.

"4. There are constant violations of local and State laws governing motor traffic, and a wholly unnecessary and dangerous congestion of traffic in streets adjacent to the campus.

"5. The use of cars has contributed to moral delinqencies which resulted in dismissal from the university."

It would be extremely difficult to

point out exactly to what extent the use of cars cause scholastic failure and moral delinquency. But it is worthy of note that institutions making no pretense to the furtherance of Christianity after all recognize that moral delinquency should not be encouraged, but rather impeded.

The present tendency toward lawlessness and disrespect for constituted authority is always an expression of moral delinquency and can be remedied by two methods — by moral regeneration, and by discipline or the enforcement of law. The first is always the best and should be striven for, but as long as there are moral delinquents and indifferent persons who are unable to control or appreciate liberty, turning it into license, there must be discipline by constituted authority. The American ideal of democracy has not yet vindicated itself. She boasts of democracy, but leads the world in lawlessness and crime.

The action of the aforementioned University Boards is an indication of concern for better conditions, but it seems to be merely an artificial device for reform, an end in itself. It is doubtless the best expedient under existing conditions. But would not a better plan be for the institutions to hold aloft the high standard of upright living which results from allegiance to Christ, and aid the attainment of such an ideal by the necessary discipline, thus making discipline a means to an end. President Coolidge says:

"Lawlessness is altogether too prevalent, and a lack of respect for government is altogether too apparent—I can conceive of no adequate remedy for the evils which beset society except through the influences of religion — It is only through sacrifice and the tenets of religion and the constant renewal of our faith that we can expect to enlarge and improve the moral and spiritual life of the nation."

Just what the reaction among university students will be with reference to the banning of cars is difficult to foresee. The Macon Daily Telegraph thinks it will provoke rebellion. This may be all too true. It is not at all new to find resentment to reasonable discipline in our twentieth century. But is it not true that the reason for this is a confusion of freedom and libery with boundless license. Are we not inclined to think that as soon as we are prevented from giving way to every desire we might have that our liberty is being interfered with- Why is it so difficult for men to see that there is no slavery in obedience to law, but where obedience to legitimate law prevails there the greatest freedom and well-being prevails? The Scriptures teach that the Church is to be subject to Christ; but the Church is not dishonored by being subject to Christ. They further teach that Christ is to be subject to God; but Christ is not dishonored by being subject to God. They also teach that the wife shall be subject to her husband; but no right thinking man or woman would say that legitimate (social, for the subjection is not spiritual) subjection dishonors the wife. It rather makes for honorable and upright homebuilding. In the Church it makes for harmony and spiritual progress. In the nation it makes for social integrity and good citizenship. In the college it makes for equal rights among students and the development of rugged character which is the highest ideal that any school can strive for.

B.

(Continued from Page 5)

hatched from an egg. An adult female, a few days old, will give birth to from two to eight young aphids every day of her life. Except one generation in a season, all offspring are females. Occasionally a generation has wings, which enables them to move on to a fresh feeding place to start a new colony.

College News

Katie Yoder and Vera Cressman, two of our regular students, spent the summer working in the city.

Dorcas Yoder spent Sunday, June 20, in Nappanee.

Winston Gingrich, Myron Yoder, Warren and Helen Long, attended the wedding of Vernon Stutzman and Vera Johns at the Clinton Brick Mennonite church on Sunday, June 20.

Some of the college students attended the funeral of Norman Hostetler at the Elkhart Mennonite church. Mr. Hostetler was instantly killed by a live wire while attempting to put up an aerial.

On July 14 all of the dormitory students attended the Russian Cossack Chorus concert at Winona.

On Friday, July 16, the students enjoyed a literary program at the home of President Yoder.

Mr. and Mrs. Oscar Gingerich, Elizabeth Swartz, and Ada Snyder, all of Kitchener, Ont., visited Miss Snyder's brother Elvin here July 1-3.

Warren Long, one of the regular College barbers, was found faithfully at his task every Friday and Saturday night during the summer.

Dean Oyer is now driving a Ford Sedan which he purchased in Chicago.

The Field Zoology class has been making some interesting observations in various animal communities.

Willard Smith in an address in literary on animal Ecology said: "Friends I have learned some startling facts since I have started this course. Among them are, that all sow bugs are not slaughtered in Chicago. Also that the bath tub is not the only place to find sponges, as well as the fact that jelly fish do not mage a good spreading."

Pearl Detweiler and Lois Lapp attended services at Middlebury church on Sunday evening, June 20. Miss Lapp talked to the Juniors about the children of India.

A special table was prepared in the dining hall on June 23 to celebrate the birthdays of Dorcas Yoder and Pearl Detweiler. Lulu Smith and Esther Leininger were special guests. Mrs. Hooley presented the birthday cake.

Some time during the afternoon of June 25 a picture in an ivory frame disappeared from the room of Dorothy Yoder. Nobody in Kulp Hall seemed able to account for the accident.

Esther Smucker of Tiskilwa, Illinois, called at Kulp Hall early Sunday morning, June 27. She remained just long enough to get her sleepy friends out of bed.

The women of Kulp Hall were taken through East Hall June 29 to admire the apartments of the college men. In their Social Room they treated the girls with ice cream.

Ira Thut, Chauncey Smucker and Dwight Roth, all from West Liberty, Ohio, spent the Fourth with friends at the college.

A number of college students enjoyed the literary program at the home of Mrs. J. D. Brunk July 9. The program was given by the Elkhart Literary Society.

Misses Mary Kauffman and Pearl Detweiler were the college cooks on Sunday, July 11.

Kulp Hall Women enjoyed a box of peaches sent to Esther Brunk from her home in Mississippi.

To study where it's cooler, was the aim of the girls who went with Catherine Martin to College Point, July 20.

The West Liberty girls and Lois Lapp spent the afternoon of July 23 making ice cream at the home of Mr. and Mrs. Orie Zook at the corner of Sixth and Main Streets.

Dorcas Yoder who had been at home three weeks returned Saturday, July 24. Her mother, who had a bad fall, is recovering nicely.

Esther and Dorothy Yoder saw what they declared to be a snake at least a yard long go down a hole near East Hall. Jonathan Yoder heard the girls scream and decided to bring out the monster by pouring water down the hole. He had poured about four gallons when a little gopher jumped out and ran into the bushes nearby.

H. S. Roth of West Liberty, Ohio, called at the college on business July 27. Mr. Roth will be the Superintendent of Buildings and Grounds during

the next year.

The "Bender" family moved from their present location on Eighth Street to their new home on the Dixie highway.

B. J. Schertz has purchased the lot on the corner of College Avenue and Eighth Street. He expects to erect an up-to-date brick residence on the site.

Melvin Gingerich, a graduate of the college last year, has been engaged as Principal of the new consolidated school in Olive Township.

The method of conducting chapel during the Summer Session was varied somewhat by an occasional "short talk" given by the faculty member in charge of the service. The following instructors spoke on the designated subjects: Oyer — Problems of Standardization and the Status of Goshen College; Bender — A Survey of the Eucharistic Congress; Hershberger — Machiavelli and Mussolini; Weaver — Rural Education; Witmer — Agassiz and the Development of Zoology; Umble — The Beginnings of Prose.

Allen King and Edna Thut of West Liberty, Ohio, visited here a few days during the first week of July. Both are ex-students of this institution.

Dean Oyer delivered a series of Bible lectures at the Elkhart Mennonite church during the first part of July.

During the past summer many students enjoyed the boating opportunities on the dam.

Mrs. J. J. Smith, of St. Johns, Mich., spent the week end of July 16-18 here visiting her sons Willard and Milton, and her daughter Dorothy. She was accompanied by Ray and Mabel Summers of Ashley, Mich.

Newt Yoder and Irvin Kauffman of West Liberty, Ohio made a short visit at the college on their way to California.

Joe Byler and wife of Hesston, Kansas, visited old college friends here Sunday, July 24. Mr. Byler is instructor in social science at Hesston.

Mr. Oren Fretz and Milton Byers spent a few minutes here at the college visiting their friend Elvin Snyder on July 28, while on their way from Hesston, Kansas.

Mrs. Martha Hooley has spent the summer wth us in the capacity of dietician and cook.

Professor H. S. Bender, director of the Summer Session, spent several days in Ontario the last week of July.

The matron's office was occupied by Esther Brunk during the Summer Session.

Waldo Stalter, Ralph Fisher, and Delmar Hershberger are rooming at East Hall this summer. They are spending the summer working in the city with the intention of enrolling again when the fall session opens.

ATHLETIC NOTES

T. H. Erb

Going to summer school is not a vacation period. Everyone seems bent upon his work and each tries to crowd as much work in as little time as possible. The spirit of genuine devotion to studious tasks so prevails in the morning when classes meet, that a visitor might think we have abandoned the vacation spirit entirely in the interests of study. But as the afternoon wears away, the sinister effects of hard work and the summer's heat chase the students enmasse to the tennis courts for recreation.

Because we are so few in number, tennis is our only sport. Nearly everyone however turns out and three of the five courts are used daily. Most of the students are players with considerable experience. Some of the best matches attract a goodly number of onlookers who receive as much entertainment and recreation watching as those who play.

One game of playground baseball was played; the whole student body turned out to take part. The score of 47 to 53 may indicate how tense and thrilling the game really was.

In order to provide for equipment and ground expenses, the students voluntarily contributed to a general fund created for the purpose. Most of the expenses are being met in this way.

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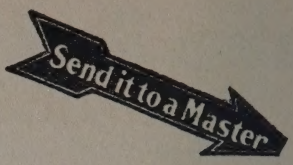

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